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A Brief History of Human Culture in the 20th Century

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Foreword

Chinese Civilization and World Trends

Over two thousand years, Chinese civilization, with Confucianism as its mainstream, has bred its unique deepness and splendor, and has manifested its unique extensiveness and profoundness through the diffusion and mutual-permeation of cultures and religions of all its ethnic groups as well as the cultural diversification. Originating in East Asia where the economy is based on agriculture, this profound, splendid, complex, and fertile civilization has in turn sustained the development of its political order and social culture over its long history. From ancient times to the early years of modern history, Chinese culture has developed into a long-standing and well-established civilization. In the nineteenth century when the Western culture came ashore, it had to face up to an altogether strange civilization.

In the nineteenth century, Chinese referred to the Western world as Tai Xi (Far West) and the Western people called China and its neighboring countries Far East, both of which expressed a sense of remoteness in terms of space and cultural disparity. The Western people, however, supported by the powerful material force gathered from the Industrial Revolution, were able to cover the distance and bring their own civilization to the East. In this process, the British knocked the door of China open by means of naval force and the Americans broke down the fences of Japan with their fleet. In this sense, the contact between the Eastern culture and the Western culture began with conflicts and clashes. Thereafter, exerting itself to catch up with the modern West in the pressing situation, the old East embarked on its trip to introduce capitalism and initiate modernization. In more than half a century, Chinese first strived to be stronger by copying the Western political and economic systems in the Westernization Movement[1] and, bearing the trauma caused by the invaders, accepted part of the Western culture. Then, with the aim of reform and survival, they accepted more and more Western culture in the following Reform

[1] A movement with the aim to introduce techniques of capitalist production, initiated by comprador bureaucrats in the latter half of the nineteenth-century in order to preserve the rule of the Qing government.

Movement of 1898[2] and the Revolution led by Dr. Sun Yat-sen in 1911.[3] At the same time, traditional Chinese culture faded away and became sidelined. In the 1860s, harboring the wish that the feudal system of China and the Western culture could go well together, the first generation that started the Westernization Movement absorbed the Western culture with the intention of protecting the old by adopting the new. But with the coming of the arrogant aggression of the Western culture from Europe and America in the early twentieth century, the argument and pursuit of total westernization emerged among the new generation of China. This change documented truly the spiritual journey of the Chinese people when they worked toward modernization. Among their spiritual experiences were sufferings under the oppression of the aggressors and the ensuing sense of urgency followed by irrationality and deviations.

It is the Western people who first completed the Industrial Revolution and achieved modernization in social changes triggered by it. Therefore, over one hundred years since the mid-nineteenth century, modernization and the Western culture were so inseparably mingled together that Euro-centralism emerged in the West and a misconception that equated modernization with westernization was also formed in the East. In the first one hundred years of the interaction between the Western culture and the Eastern culture, what came into view were the superiority of the former and the inferiority of the latter. In the second half of the twentieth century, however, modernization had spread into many areas of the world. With the nutritious ingredients of the Western culture, modernization had been assimilated into native cultures and rooted itself in various peoples and societies. So, it is safe to say that modernization had taken on an unprecedented diversity. The rise of the industrial countries in East Asia after the 1970s is just one of the eye-catching phenomena in this process. Their existence and development have helped to bring about the reflection upon the total westernization among the Chinese people and the Euro-centralism among the Western people: what the world has been cultivating and developing is an age of reason in cultural exchange in which the Eastern culture and the Western culture are no longer compared against each other for strengths and weaknesses so that they can enjoy an equal say in dialog.

Standing at the turn of centuries and looking back at the zigzag journey the Chinese civilization has traveled for more than 150 years, we cannot help feeling overwhelmed. However, when we look forward to the coming twenty-first century and associate Chinese culture with the whole world, various thoughts come to our mind: on one hand, the twentieth century witnessed flourishing science and technology and rich material resources; but on the other hand, it experienced an upset ecology in which the planet earth is left with innumerable scars. What's more, in that century the network of economy has connected all parts of the world, bringing different peoples that used to be separated in space increasingly closer together. But

[2]A movement mainly led by Liang Qichao and Kang Youwei, aiming at establishing a constitutional monarch system in China.

[3]The Chinese bourgeois democratic revolution led by Dr. Sun Yat-sen which overthrew the Qing dynasty.

during the same period, two world wars, together with many regional conflicts and the long-lasting Cold War, have resulted in endless suffering and pain. Among the contradictions stated above, the elements promoting advancement usually in turn curbed it. Everybody desires a better tomorrow, so peace and development naturally become the principal concern when he or she looks forward to the next century.

In The Doctrine of the Mean, one of ancient Confucian classics, there is an old saying that the nature of man can be fully developed only after giving nature a full development. Although this remark was made more than two thousand years ago, the wisdom and insight contained therein can still call forth meditation by the people seeking development through modernization in the twenty-first century. Since Francis Bacon advanced the idea that knowledge is power in the West, the spirit of science nurtured by the ancient Greek has been introduced consciously into the conquest of nature. This is a process of making the most of nature: the way man conquered nature in the steam age found its full expression in harnessing the power of wind, fire, and water, that is to say, in imitating nature; nowadays, the atom smasher in man's hands is capable of, in an artificial environment, unleashing out of some materials the power which scarcely displays itself in a natural environment. Such rate of advancement could hardly be measured by any scale. Over two hundred years, the myriad of materials accumulated in the process of fully developing nature has dramatically changed the life of mankind. However, as far as peace and development are concerned, full development of nature is only one side of the coin. The subject of peace is mankind; the ultimate purpose of development is also closely related to mankind. Namely, mankind is in essence the measure of ultimate values in society. Therefore, full development of nature should be combined with full development of the nature of man. Since the Industrial Revolution, material wealth has been growing with each passing day, whereas morality has been in decline day by day, which is just the consequence of the incongruity between developing nature fully and developing the nature of man fully. I believe that modernization begins with developing nature fully, but comes to perfection in identifying developing nature fully with developing the nature of man fully and in congruence between economy and ethics.

Compared with developing nature fully, developing the nature of man fully is a more significant issue, which cannot be avoided by any civilization. In terms of groups, the nature of man is the origin of relationships between man and man, nation and nation, people and people. Every kind of relationship corresponds to the interests of a certain group. Different groups could be brought into conflict due to different interests, and could also come together to, within some scope and to some degree, coordinate and cooperate on the basis of mutual interests. Over two thousand years, mankind has witnessed a history in which conflicts exceeded coordination. Since Confucius, the ideal held by Confucians to make peace for all coming generations has been preserved in the Chinese civilization and become an inspiring belief. To make peace for all coming generations is to give up divergence and embrace cooperation. Globalization, in today's world, has become an evident economic trend, and therefore, interests of peoples, nations and the whole world are usually interlocked or, as the Chinese saying goes: "Pull one hair and the whole

body is affected". In such a situation, when one thinks for himself, he has to think for others. I believe that the visions of ancient sages will call forth more conscience and self-consciousness, and thereby we can keep marching toward peace and development.

Human beings are able to remake nature, but they are also part of nature. In this sense, to fully develop the human nature involves the relationship between nature and man. In terms of nature remaking, nature is the antithesis of mankind. However, human life can escape nowhere but nature, for human beings are in nature, no matter live or dead. In this vein, it can be inferred that the concept of harmony between nature and man is inclusive. Material force under the control of human beings has become more and more abundant since the Industrial Revolution. However, it is nature that has paid the entire price in this process. Consequently, the relationship between nature and man has become increasingly tense and human beings turn out to be victims. Thus, more and more people recall the belief regarding the relationship between nature and man, an issue that the Chinese civilization is good at dealing with. The development in the twenty-first century should be a sustainable one so that we can resolve the confrontation between nature and man. While exploiting nature, human beings should take good care of nature and repay nature. By doing so, we are giving good treatment to our life and our offspring as well.

Since the end of the Cold War, the world has developed from a bipolar system to a multi-polar one and has become more pluralistic. Every kind of human civilization can find its position in this world. Over the one hundred years, China has made unremitting efforts and is now building a socialist country with its own characteristics. It will pass on its ancient civilization and open up a fresh outlook in the process of modernization. Meanwhile, this process also requires that we conduct dialog with all the other civilizations on an equal footing and we seek mutual complementarities and mutual benefits. Civilizations with their own characteristics are formed over the time in history, but their values and significances belong to all human beings. With the coming of the information age, the fences of many fields will be broken down so that information can be shared by mankind. Hence, when the new century is around the corner, we are justified to believe that different civilizations and cultures will communicate and converge with each other. This will help to get people closer not only in distance but also in heart. Tomorrow will be better.

A Brief History of Human Culture in the twentieth Century (the literary translation of which is *Contemplation on the Century*), written by Xin Qi, serves as a useful coordinate which we can refer to when examining the development of human cultures in the twentieth century. As a young author who has witnessed only 40 years of the twentieth century, he is courageous enough to study the subject, to present his argument, and to analyze details thoroughly in the book, focusing on the conflict between the Western culture and Eastern culture, on the process of industrialization and modernization aiming at fully developing nature, on the judgment on ethics and values of culture and arts aiming at fully developing the nature of humankind. What he has achieved is rare and commendable. From the

book, we can know that he harbors both the traditional Confucian ideas such as "love for all man and nature" and "harmony between man and nature" and possesses the reason of a modern intellectual. At the dawn of the new century, the publishing of the book, in which the twentieth century experienced by human beings is contemplated, will help us better grasp the future. This is the reason why I wrote this foreword.

Beijing, China Wang Daohan
December 1999

Preface to the English Version

The Chinese version of this small book was released in 2000, and was revised twice, in 2006 and again in 2009. At present, 20 years after I wrote this book, I am fortunate enough to be in the good graces of the world-famous Springer Publishing to publish and introduce to more readers it English edition. This is undoubtedly a great honor to a Chinese scholar.

This book touches on the cultural concepts that have dominated human development in the last century, covering changes in history, philosophy, science, religion, literature, and arts of the twentieth century. The writing is focused on the expansion of commercial capitalism, socialist revolutions, the two world wars, anti-colonization and national liberation movements, scientific and technological development, conflicts and integrations of Eastern and Western cultures, globalization, women's liberation movement, mass entertainment, and other major topics such as the information age and our digital society. Many of the trends that were predicted in the book have become a reality: vulgar mass entertainment has become a disaster, eroding rational thought; battles over energy resources have become the tipping point of international power conflicts; irrational process in science and technology is leading to the self-destruction of humanity; new imperialists use warfare in the name of "value promotion" and "anti-terrorism"; the clash of civilizations has been intensified by international powers that oppress small and weak peoples; climate change, diseases, and natural disasters are raging; financial capital has collaborated to form a hegemony in the information age; the economic gap between the rich and the poor has widened—and the list goes on. These judgments are born out of a Chinese scholar who is faced with the destiny of mankind and examines the complex situations of the twentieth century with a moral rationality that transcends instrumental rationality.

The world we live in today is undergoing tremendous changes. In the 19 years since the publication of this book on prophecies of the new century, the cultural concepts that have influenced humanity have also undergone dramatic transformation. The international order of liberalism and financial capitalism is encountering a major crisis. Traditional economic models have their growth limits. The natural environment, essential for human survival, is in jeopardy. The new

technological revolution is rapidly unfolding. Party politics and constitutional democracy are afflicted with many problems. Anti-globalization and populism are sweeping through the West. We human beings are at a new crossroads and we must choose our future. Changes to the world order will inevitably affect global politics, existing economic models and the structure of social organization. Our cultural value systems will also be adjusted and reconstructed accordingly. Is humanity repeating the mistake of the "war-revolution" cycle, or is China's rise and participation in civilization reconstruction a new way of "civilization and coexistence"? Reminiscent of Hamlet, this question concerns everyone; no country, no civilization can stay aloof from the matter.

This English edition is based on the 2012 edition of the Chinese book. In addition to the original content, a number of predictive analyses on major historical events and trends written and published between 2000 and 2012 were integrated into Chap. 11. Thanks to the recommendation and help of Mr. Wu Hao, Dean of the Silk Road Research Institute of Beijing Foreign Studies University, this small book will reach out to more English readers. I would like to express my gratitude to all the friends who have given me great care and support. I welcome further enlightenment from readers.

Beijing, China Qi Xin
May 2019

Introduction

As the twentieth century draws to a close, its influence on humanity has surpassed that of all the previous centuries in recorded history. Every one of us has experienced in our life the impact of the twentieth century from different aspects. As a great century worth-writing volumes about, it is an inspiring, hopeful, thought-provoking, and self-indulging age, which nonetheless has filled people with perplexity, despair, nostalgia, and boredom. Looking back at the past one hundred years, we find that myriads of ideas and their derivatives came out accompanied by growing material production and expanding conquest of nature. Consequently, human behavior has shaken off the traditional fetters of the past few centuries and developed along pluralistic lines. The interaction between the ideas and the behavior has brought forth a great variety of exotic exterior cultural phenomena as well as diverging and diversified interior cultural ideas in our lifestyle.

The Development Trend of Twentieth-Century Culture

In any case, the cultural development of the twentieth century displays a fundamental trend: the awakening of mankind initiated by great thinkers at the end of the previous century gave rise to the negation of God. Aided by the power of logic and philosophy, rationality pushed science to the forefront of human thought, and science in turn regarded nature as an object of conquest. Driven by the pursuit of commercial profit, the industrialization and modernization of mankind gave full play to the natural and social attributes of individuals, unleashing tremendous productivity and consumption power. It also created unprecedented material and spiritual wealth as well as a huge market and complicated international relations, changing the lifestyle and social formation of mankind. The nineteenth-century concept of colonialism and market had been replaced by the ideal of "nation state" in the early twentieth century. The war to carve up the world waged by major powers, the struggle against colonial rules and the national liberation movement constituted the main theme of the first half of the twentieth century. The suppression

of human nature and deprivation of the working class' rights by the industrialization ushered revolution to the stage of history. Various ideologies such as collectivism, equalitarianism, welfarism, and social democracy were intertwined with wars, revolutions, and natural evolution of the society.

As a major player in the twentieth century, commercial capitalism requires "efficiency". In contrast, socialism demands "equality". "Efficiency" is related to commercial profit while "equality" corresponds to social ethics. The ideological confrontation of capitalism and socialism as two different social systems sparked worldwide revolutions and wars, prompting the capitalist system to make self-adjustment by adopting socialist elements on a large scale. The refined culture, which had been flourishing for several hundred years since Renaissance, became secularized due to commercial consumption. With the improvement of communication media, the mass culture expanded to every corner of the world. Mental culture gradually lost its ground upon the encroachment of sensory culture. Classical, rational, and traditional cultural forms as mainstream culture were gone forever.

Under the powerful colonial expansion by the Western culture, the conflict between the Eastern and Western cultures used to display the dual themes of cultural enlightenment and cultural self-improvement. However, the Eastern culture has never succeeded in coming out of the shadow of the West's superior material force. The debate on "center" and "frontier" tends to become a theoretical basis for the restoration of national tradition. Although some states and nations have achieved independence through national democratic movement, they find it hard to position themselves properly under the influence of "post-colonialism". Consequently, their cultures also exhibit dual characteristics.

The influence of culture and art in their narrow sense upon the twentieth century cannot be separated from individuals. No one can be immune to the influence of such art forms as literature, painting, music, drama, sculpture, architecture, dancing, film, and television. This influence has promoted the fission of the society and the diversification of the lifestyle. However, it also has an underlying trend: the negation of the laws of reason and natural instinct as well as the traditional norm of mankind.

Financial capital has swept away the artificial hedges of nations, countries, and regions like a flood, bringing "modern" concept and lifestyle to every corner of the world. With the development of science and information technology, mankind has gradually been trapped in a networked social life. The real world increasingly partakes of virtual characteristics. The individual expression of mankind has to accommodate the networked world, multi-faceted media, and consumption choices, which compels people to divide their time and living space into smaller fragments. Unable to be their own masters any more, people have to drift with the tide of the information age. As more and more people become a node of the network, they have less philosophical and rational reflection upon their surroundings and the value of their existence. Their pursuit of sensory pleasure and consumption value is taking sway over their traditional faith.

The Myth of "Culture"

The term "culture" has long been a "myth".

The pictogram of the Chinese character "文" in the oracle-bone inscriptions of the Shang (or Yin) Dynasty (sixteenth to eleventh century BC) is an image of a standing man with an embellished belly. Its original meaning in ancient China is "ornamentation". The worship of nature and animals by our primitive ancestors inspired pristine ideas and beliefs. The totem of concrete material produced objects with abstract shapes and ornamentation. The early daub and tattoo lines on the body gradually shaped the "ornamentation" of the material and spiritual products processed by human beings. In other words, man gave "meaningful forms" to various subjective and objective matters. These "meaningful forms" embodied in spiritual and physical aspects have been passed on from generation to generation. Upon interaction between man and nature and between men themselves, they have given birth to multiple forms, systems, standards, geographic and ethnic features, exerting an ever-lasting influence on the human development and social structure.

To put it in popular parlance, "culture" is the self and subjective awareness which distinguishes mankind from the natural and animal world, and the tangible or intangible set of external and internal rules for various subjective and objective matters. It is similar to the commercial term "packaging". Since culture is a set of rules for various matters, it is inevitably connected with every aspect of human life. Hence, there are political culture, religious culture, social culture, national culture, etc. "Culture" seems to be able to encompass everything.

As a matter of fact, "culture" can be divided into broad and narrow ones. What has been discussed above is basically the concept of culture in its broad sense. Culture in its narrow sense mainly refers to a full range of "meaningful forms" exhibiting the material and spiritual aspects of human civilization through literature, arts (including painting, music, dancing, architecture, sculpture, drama, etc.), or television, film, and multi-media. Culture in its broad sense, on the other hand, mainly refers to the interactive influence of human ideas and behaviors on nature and society as well as various trends determined by such interactive influence in the historical development of mankind.

Western Academia's Definition of "Culture"

It is very difficult to come up with an accurate definition of "culture". In 1952, American anthropologists A. L. Kroeber and Clyde Kluckhohn co-authored Culture: A Critical Review of Concepts and Definitions, in which they compiled a list containing 164 definitions of "culture" put forward by the academic circles during the 80 years from 1871 to 1951. Their definition of culture is that "the concept of culture is of special importance in social sciences and humanities because it is directly related to some particularities which reveal some social objects

or the entire historical process. Besides, the definition of culture is also directly related to whether it can meet the requirements of all social sciences and humanities, but first of all the requirement of history should be satisfied".[4] As a concept in the course of history, culture cannot be discussed independently of historical events. By following the historical facts as the basic materials, this book will present arguments based on historical facts and use the arguments to illustrate the history. By combining culture with history, it will highlight major cultural concepts dominating the historical development of mankind throughout the twentieth century.

Culture has been accumulated and developed along with the historical evolution of mankind. The mental forms of culture gradually come into being and are constantly updated in the course of history. The abstract concept of culture stems from "pattern", "temperament", "intelligence and cultivation", "diverse social status", etc., in the ancient Greek philosophy. "Cultura" of the Roman period is derived from Latin word "colere", which refers to plantation and cultivation. It is also similar to the word "cultus", which means sacrifice. When it came to the Middle Ages, "culture" obviously partook of the sense of cultivation and religion.

During the Renaissance period, the emphasis was on the classic humanist culture and the denigration of theology. "Culture", which included knowledge enlightenment and moral content, replaced theological culture of religion with the secular classical culture. Samuel Pufendorf (1632–1694), a German historian in the seventeenth century, introduced the concept of "human dignity" into the definition of "culture", highlighting man's subject consciousness.[5] In the eighteenth century, emerging intelligentsia regarded "culture" as cultivation, knowledge, and skills acquired in the process of self-improvement. Rousseau, Voltaire, and "the encyclopedic school" used the concept of "culture" to express a given spiritual and social custom. German classical philosophers at that time introduced "culture" into the spiritual domain and explored its essence from a philosophical and rational perspective.

The nineteenth century witnessed the full development of natural sciences. Cultural anthropologists with knowledge of biological evolution started to research the essence, structure, function, variation, and stages of "culture". In 1871, British historian and anthropologist Edward B. Taylor (1832–1917) offered a classical definition of "culture": "Culture is that complex whole which includes knowledge, belief, art, morals, law, custom, and any capabilities and habits acquired by man as a member of society." He also touched upon the connotation of "broad culture", i.e., everything that the life of a nation has shown partakes of culture regardless of its level.[6] So far, the definition of "culture" has a framework that is difficult to surpass. Although many culture scholars have vied with one another to redefine "culture", no one can beat Taylor by providing a new definition. However, "mankind is facing a new world which is eager for renovation. The yardstick to measure the values of

[4]Zhang Guangzhi, Zhang Guangyong, *History, the Culture of Culture—Western History in a Cultural Perspective*, Zhejiang People's Publishing House, 1990, p.1.

[5]Victor Hell, *L'idee De Culture*, Shanghai People's Publishing House, 1988, p. 29.

[6]Edward B. Taylor, *Primitive Culture*, 1871, p. 1.

this world has changed completely. Under such circumstances, mankind has endeavored to establish a new cultural pattern".[7] Indeed, in the twentieth century, mankind succeeded in creating a new cultural pattern. Therefore, it is absolutely necessary for us to define and further interpret "culture".

The Concept of "Culture" as Defined in This Book

"Culture" elaborated in this book is basically "culture in its broad sense" directly related to historical events. It covers a series of material and spiritual creations in the twentieth century and their expression in ideological forms. Readers might wonder: "What is the difference between your all-inclusive definition of culture and civilization?" "Civilization" has its given connotations. Firstly, it refers to the cultural situation of the social structure of mankind. Secondly, it measures the cultural development level of a given period by referring to the social formation. Thirdly, it can differentiate the geographic region and pattern of culture. Fourthly, it can measure the degree of mankind's material and technical power in dealing with the nature. "Culture", on the other hand, reflects the interaction between ideology and behavior which has an impact on all spheres of human society and gives rise to a trend that sways various relations between man and nature and between man and man.

In examining ideology and behavior, "culture in its broad sense" should focus on the full range of activity models, behavior modes as well as all the material and spiritual creations within the social formation (including the economic system, political system, social organization, and cultural value system). Such cultural categories as literature, art, philosophy, and religion are all "sub-cultures" under "the culture in its broad sense" and subject to its regulation and constraint. Culture focuses more on the ideological form of the social formation. The social–cultural environment created by culture not only shapes the cultural nature of human but also is subject to the influence of human ideology and behavior. "Civilization" is a concept which defines the nature of material production and historical geography in the social formation while "culture" is a concept of spiritual production, ideology, and behavior in the social formation.

There is no denying the fact that culture partakes of geographic, historical, national, and class nature. Culture is unique and any society has its own mainstream culture. In terms of history, nation, and geography, culture is a form of social legacy and a set of rules that maintain the basic history and culture of the society through cultural molding and ideological identification. Culture can act upon society and individuals via every kind of material and spiritual carrier, transforming personal ideas into the ideology of the society, history, nation, class, group, and country. "By turning subjective spirit into objective spirit so as to create a social–cultural

[7]Louis Dollot, *Culture Individuelle et Culture de Masse*, Shanghai People's Publishing House, 1987, p. 116.

environment, each of us lives in a society dominated by a leading culture of certain category, which will exert a huge influence on our life. The so-called socialization of human beings is a process of going through cultural cultivation and edification".[8]

With the emergence of wars and acts of conquest, any group, class, country, or alliance of countries has its own "mainstream culture", whose function is to make the conquered have a sense of belonging to the conqueror and keep the society stable and identified with the conqueror. This inevitably determines the cultural particularity and the "central" consciousness that gives rise to culture. As a result, the rich and colorful history of mankind has witnessed conflicts between and fusions of different cultures. Meanwhile, the generality of human culture is an objective existence. The human development in all the past centuries has a trend and the twentieth century is no exception. This book intends to unveil the development pattern and trend through the description of various cultures in the past one hundred years.

The Logic and Structure of This Book

This book reviews the cultural process of the twentieth century by focusing on the interactions between the cultural ideology and behavior. It presents and elaborates on four major features of the twentieth century which distinguish it from other centuries. The four features are as follows:

1. Philosophy resigns from its leading position and becomes an ordinary humanity discipline. Science and technology has become a guide for mankind to obtain knowledge, and subsequently, great changes have taken place in social structure.
2. Commerce, finance, and information dissemination have played a dominant role in the economic formation of mankind. The industrial society has gradually developed into the post-industrial society. Mankind is faced with two major difficulties: technological dilemma and value nihilism. These are the fundamental problems brought about by modernization as everything can be quantified, measured, and exchanged. Commercialism becomes the dominating force of this age.
3. Cultural and artistic ideology has transcended classicism, conventional notions, and the paradigm–modernism, developing into post-modernism with personality projection and anti-convention. In the late twentieth century, there appeared commercial and information culture which eliminated personality and ideal and negated aestheticism.
4. Imperialist powers constantly expanded their aggression for their respective colonial interests, world market share, distorted racism, and state idealism (fascism) while weak nations and countries were engaged in constant rebellion

[8]Chen Xianda, "Several Issues about Cultural Research", *Theoretical Front in Higher Education*, October–November, 1995.

to shake off their colonial and semi-colonial status and pursue national independence. Therefore, the first half of the twentieth century was virtually filled with hot wars (two World Wars) while the first 40 years of the second half of the twentieth century was dominated by a large-scale cold war and regional wars resulting from the confrontation of antagonistic ideologies. Different regions, nations, countries, and classes were engaged in revolutions accompanied by wars that took place one after another in pursuit of independent sovereignty, fair distribution, and social equality. All of them have brought great harm to human civilization. However, they have also promoted rapid development and social progress in every field, ushering humanity into a future filled with greater uncertainty.

Chapter 1 gives an introduction of the theories raised by three great thinkers of considerable influence in the early twentieth-century culture: Karl Marx (1818–1883), Friedrich Wilhelm Nietzsche (1844–1900) and Sigmund Freud (1856–1939), with illustration of their impact on the development of the twentieth century and description of the keynote of the early twentieth-century culture.

Chapter 2 sheds light on the advantages and disadvantages that industrialization triggered by the application of technology to the production process has brought to human life and culture. It introduces the analyses of the cultural phenomena and essence of the industrialized society by renowned culture scholars and social critics of the twentieth century. It discusses the cultural transformation amid the drastic changes in society. This chapter also examines the cultural essence of the capitalist economic system which has been a topic of concern and debate for several generations.

Chapter 3 analyzes the "sensual culture" (also known as "culture of senses") of the commercial civilization which is entirely different from the culture of the previous century dominated by classicism. It gives an account of the cultural features of the post-modern society and the cultural integration driven by the dominant culture in the twentieth century.

Chapter 4 reviews the wars and revolution process lasting nearly 90 years of the twentieth century and their great impact on culture. It describes the performance of culture manipulated by the peculiar behaviors and ideologies in wars and revolutions. It presents a thorough analysis of the distorted cultural mode of fascism from the twentieth-century anti-fascist perspective.

Chapter 5 is fully devoted to the discussion of the impact of science and technology on culture. It illustrates the positive and negative impacts of science and technology as a double-edged sword on human culture in terms of political, economic, and military competitions consummated by the pure rationalism of the twentieth century. It also discusses issues concerning the integration between technology and human spiritual values.

Chapter 6 analyzes the inevitable conflicts between the Western and Eastern cultures with the expansion of colonialism in the early twentieth century. It introduces the cultural significance of the self-strengthening movement carried out in modern China. It describes the attitude of developing countries toward

"post-colonial culture" as they strive to realize modernization after achieving national liberation. It reveals the basic outline of "the world order of civilization" against the backdrop of conflicts and fusions of the Western and Eastern cultures.

Based on the characteristics of social mobility and migration in the twentieth century, Chap. 7 analyzes the reorganization of the traditional community and "the mixed cultural pattern" emerging from the commercial society. It offers an in-depth cultural interpretation of the twentieth-century women's liberation thoughts. It also analyzes the impact of globalization trend on the culture of each nation.

Chapter 8 focuses on the relationship between the twentieth-century literature and art on the one hand and social changes on the other. It illustrates the changes of the twentieth-century "culture" in its narrow sense based on the principal features and development trends that different artistic disciplines have exhibited in the evolutional changes so as to help readers apprehend the various cultural concepts of the twentieth century behind "their meaningful forms".

Chapter 9 explains the features of "mass culture" and the effect of cultural market on the society along with digital issues brought about by the overwhelming information revolution, the wave of globalization and the extensive application of computers that occurred in the last decade of the twentieth century. It explores the culture concept of the new generation of youth who have accepted network and received computer education against the backdrop where cultural communication methods are under change and people are increasingly involved in the "virtual reality" while their relationship with nature is getting more and more distant. It raises the issue of whether the essence of mankind's culture will further change in the information age.

Chapter 10 reveals the features of the twenty-first-century culture and its influence on the human development based on the cultural keynote at the end of the twentieth century. From the perspective of "futurology", it analyzes the development trends of "the information age", "the great circulation society", "the telecommunications society" and "the ecological civilization system" in the human culture of the twenty-first century and feels the pulse of the twenty-first-century culture.

This book will endeavor to combine the theoretical exposition with the rich and colorful historical events to achieve the logical integrity of culture and history.

A Cursory Look at Historical Events of the Twentieth Century

Any cultural phenomenon, behavior or notion is specific and historical. If we let what we have learned, studied, and experienced in each period of the twentieth-century unfold slowly in our mind when we contemplate with closed eyes, it is really like a live drama of magnificent scale.

1900–1918 (The Collapse of the Old World System)

The year of 1900 witnessed the fighting between the British and the Boers in South Africa, between the Americans and the Filipinos, and between the Eight-Power Allied Forces and boxers in China. This year also saw the publication of ***The Interpretations of Dreams*** by Sigmund Freud, which reveals the sub-consciousness of human beings through psychoanalysis. The European monarchs found overnight two non-European countries—the USA and Japan—ranking among the strong powers after the carving up of the world by the imperialist powers in the previous century. The rise of the USA took place after it defeated Spain in the Philippines. Japan defeated the Russian navy in the Tsushima Strait and expanded its influence into northeast China in 1905, during which Albert Einstein advanced the "theory of relativity". In the same year, a revolution broke out in Russia, shaking the foundation of Czarist Russia. Spurred by Karl Marx's socialist revolutionary theories, the working class, which grew stronger through the rapid industrialization, resorted to radical revolutionary means to demand social reforms in European countries. All of the European monarchs dressed in army uniform attended the funeral of British King Edward VII in May 1910. Lord Isher, the British King's counselor, made a speech commenting on the capital-dominated era: "Never before has history seen such dramatic changes: the old indexes upon which human life depends have been completely discarded." Just as a European caricature illustrated, all the kings vied with one another to pawn their crowns off at the pawnshop and inquired industrial capitalists: "Is this still worth something?" In 1911, China's autocratic monarchy, which had lasted several thousand years, finally collapsed. This year also witnessed the modern nationalist flames engulfing the Balkan Peninsula under the rule of the Austro-Hungarian Empire. During this period, the Panama Canal was open to traffic; Ford Automobile Company installed the first assembly line; the feminist movements were in full swing in Britain and the USA; the Beiyang government or Northern Warlord Government led by Yuan Shikai promulgated ***Provisional Constitution***; Isadora Duncan performed modern dances in Greek apparel; the academic circles acclaimed the brand-new physical theory of quantum mechanics advanced by Bohr and Max Karl Ernst Ludwig Planck; Pablo Picasso created "Cubism" in his painting; German architect Frank Lloyd Wright exhibited his modern architectural style by designing the Tokyo Imperial Grand Hotel; and refrigerators became the household appliance for the first time. However, in June 1914, the gunshot in Sarajevo triggered a war among major powers that had been hostile to each other like tigers eyeing their preys. A dozen countries were involved in this war with the support of modern industry and technology; over ten million people were killed in a short span of four years. In 1917, a revolution broke out amid this war and the first socialist political power was established in Russia.

1919–1929 (Age of Chaos and the Realization of Ideals)

The Peace Treaty of Versailles was signed in Paris in 1919 based on the Fourteen Points peace program proposed by US President Woodrow Wilson and the League of Nations became a club of strong powers to re-divide the world. China's opposition against the Paris Peace Conference triggered a national-wide patriotic anti-imperialist campaign. Hence, the New Culture Movement started and the communist ideology spread extensively in China. The Soviet Union, which was implementing a new economic policy at that time, was beleaguered by European countries. The USA distanced itself from European affairs. However, it got involved economically in Europe's industrial reconstruction through private investment and bank loans. In March 1920, British Governor-General of India received a short note to the effect that: "I can no longer respect or love a government that has made one mistake after another to defend its own crime." This resolute and yet polite remark represented a campaign that an Indian named Gandhi started against the British colonial rule without resorting to arms—a non-violent peaceful resistance. Various Western ideas fermented a national revolution in China in a bid to save the nation. By that time the Western industry and commerce entered into a golden period. New industries such as automobile, radio, film, and household appliances developed vigorously. The demand for private consumption rose sharply. In the new continent, the USA entered a wild and crazy "Jazz Age". With the decline of commodity prices in traditional agriculture, textile, mining, and lumbering industries, the economic structure of Western countries was damaged. However, the post-war speedy recovery in Europe, where each country competed with one another for national interests, was indeed impressive. Science appeared to be omnipotent in this period. All walks of life from both governmental and private sectors vied with each other in the application of scientific methods. Enterprises and governments recruited experts and funded various scientific research programs. The pan-scientific approach made the odd and the absurd become fashionable. German fascist party repackaged the long-rejected theory of the origin of races. When industrialization was of supreme importance and the combination of communications industry with capital caused a big hullabaloo, T. S. Eliot published Waste Land; James Joyce published Ulysses; and a new generation of radical artists started to foray into the unchartered strange arena in the sub-consciousness of mankind in response to the call of Manifeste du Surrealisme by Breton. All the artistic rules and logic of aestheticism were abandoned. The statement that "the dream will finally become united with reality"[9] seemed to have foretold the Great Depression in the late 1920s. In 1929, people listened to Jazz music played on the phonograph, shaved with electric shavers, treated fever with penicillin, watched sound films on the weekends, listened on radio to the lecture by Dr. Goddard on the principle of liquid fuel rocket, and were generally concerned about the development of fascism founded by Benito Mussolini in Italy. It was on Thursday, October 24 of the same year that the Wall Street stock

[9]Andre Breton, *Manifeste du Surrealisme*, 1924.

market in New York collapsed. Thousands of retail investors, entrepreneurs, and bankers who wished to make money from the stock market to pay fashionable consumer goods and housing installments as well as those European governments which had no idea that the securities and bonds were not backed by capital lost their investments in a few days. American investors withdrew their capital from Europe only to worsen the financial difficulties of European countries. The pyramid of paper profit piled up with the money gained by short sale collapsed. The 1920s came to an end amid the Great Depression.

1930–1939 (An Age of Resignation, Radicalism and Appeasement Amid the Great Depression)

In 1930, scientists invented electron microscope and radio telescope, greatly improving mankind's ability to understand nature from micro- to macrolevels. The radio broadcast, which had just become popular, reported that throughout the world 6,000 banks closed down and 40 million workers were laid off. Starving urban residents were scavenging for food in the garbage cans. Being unable to afford harvesting and transporting costs, farmers could not help but let their crops rot in the field. In the same year amid the fighting among warlords in China, Mao Zedong developed the revolutionary theory in Jinggang Mountains—"A Single Spark Can Start a Prairie Fire". In 1931, Britain stopped the Gold Standard System in which the sterling pound could be converted into gold. Forty countries followed suit one after another to set up tariff barriers. Consequently, international trade shrank by a large margin. However, the re-armament of Germany became an impetus for its economic recovery. ***The Mother***, a novel written by Maksim Gorky, became world famous in 1932. During the Great Depression, philosophers, writers, and artists began to identify themselves with socialism. German playwright Bertolt Brecht and Mexican painter Diego Rivera devoted themselves to revolutionary activities. Grieved by the harsh terms of the Peace Treaty of Versailles, German citizens had no confidence in their representative government. What they needed was a strong man to lead and revitalize Germany. The Nazi Party rose up to meet the demand. The international relations after 1933 were full of abnormalities, surprises, and misjudgments. The Japanese republican government gave way to the young militarists, who took advantage of China's civil war to gradually expand its invasion into northeast and north China. With the support from the international fascist forces, Francisco Franco overthrew the democratic government in Spain. Germany expanded its aggression eastward by a large extent. Britain, France, and the Soviet Union carried out an appeasement policy toward Germany as they were busy with their own affairs. Adhering to the policy of isolationism, the USA refused to involve itself in international conflicts so as to introduce Roosevelt's New Deal to stage economic recovery. The League of Nations only intervened when smaller countries violated international conventions. It could do nothing to stop aggressions by

Germany, Italy, or Japan. The weak capitalist countries and the only socialist country looked with folded arms at the aggressive fascism in 1938. They not only had illusions about fascism but also expected other countries to take up the responsibility. Appeasement and will of aggression increased simultaneously. In 1939, the televised broadcast was aired alive for the first time in New York, covering the opening ceremony of the World Exposition with future as its theme. A British Member of Parliament predicted the future with a sense of political humor: "We have no opportunity to enjoy ourselves until Franco's widow tells the dying Stalin: Hitler was assassinated at Mussolini's funeral." In September of the same year when combine harvester, ball-pen, photocopier, nylon garment, transparent plastic product were put to the market; theoretical physicists were experimenting bombarding the unstable element uranium with high-speed neutrons and the American people were enthralled by the film ***Gone With the Wind***, the German mechanized troops blitzed Poland and the Soviet Union made use of this opportunity to occupy the eastern part of Poland and the Baltic countries. Mankind started another world war of even greater scale 20 years after the devastating World War I.

1940–1949 (An Age of Putting All Wisdom and Resources Into War Efforts)

In 1940, Germany, Italy, and Japan formed Axis Powers to promote the new world order in which the so-called superior races should be the ruler. In 1941, Britain was the only country in Europe that could put up resistance against German aggression. Having occupied north, east, and south China, Japan quickly invaded Southeast Asia. Two hundred German divisions launched an attack against the Soviet Union in June 1941. By the end of November, German tanks were within 40 kilometers of Moscow. On December 7, 1941, Japan launched a surprise attack against the American Pacific Fleet at Pearl Harbor and the USA could no longer remain indifferent to the war. In the summer of that year, Hitler told the visiting Japanese foreign minister Yosuke Matsuoka that once the USA declared war, there were three possibilities: arm itself, assist Britain, or open up a new battlefront. It turned out that the USA put itself on a war footing, utilizing hundreds of millions of dollars, 16 million troops, 300,000 planes, 85,000 tanks and ships with a total tonnage of 20 million and turning three possibilities into reality. The Soviet army started the strategic counterattack in Stalingrad in 1942. The Allied Forces successfully landed in Normandy in 1943. The defeat of the Axis Powers was only a matter of time. Writers and artists of the warring parties spared no efforts to mobilize the population and servicemen, stirring their emotion with every possible cultural means. Soviet musician Dmitri Shostakovich's symphony made the enemy troops detect the invincible will of the Russian nation. French artists and poets took an active part in the underground resistance movement. Philosopher Jean-Palu Sartre published an existential work ***Being and Nothingness***. Renowned film

director Epstein shot a film ***Ivan the Terrible*** to boost the morale of the Soviet troops. The progressive culture of China was fully dedicated to the national salvation movement. At the same time, science laboratories across the Atlantic Ocean were engaged in a war within the war. The development of applied science and technology in the twentieth century had never been so great. The explosion of the atomic bomb over Hiroshima by the US Air Force on August 6, 1945, marked the release of man-made scientific monster that could destroy mankind. The six-year war killed a total of 70 million people with the greatest casualties inflicted on East Asia and East Europe. The civilian death toll in over 60 countries exceeded that of the servicemen except Britain, the USA, and Canada. In China, more than 20 million people were killed and the property losses totaled US$ 500 billion. The civilization's achievements that human beings had accumulated over centuries in Europe, Asia, and Africa were mostly destroyed by the war. After the war was over, allied powers became antagonistic again because of the ideological differences. When the first computer was invented and microwave ovens and recorders were used in ordinary household, Europe was divided into two camps. The national democratic movements in Asia and Africa surged like a rising wind. India became independent and the Chinese people stood up on their feet. However, the Cold War began and the new country Israel started to fight fiercely with the newly independent Arab countries. The United Nations, the outer shell of the "Yalta Regime" dominated by the USA and the Soviet Union, became a new arena for struggles among world powers.

1950–1959 (An Age of Disintegration, Reorganization and Revolution)

In the summer of 1950 when ***The Bald Soprano***, written by existentialist playwright Eugene Ionesco, was performed in Paris, the Korean War broke out. The newly founded People's Republic of China bravely and resolutely sustained the war against the strongest power in the world. In 1951 McCarthyism, which cracked down on communism and suppressed the development of culture, prevailed in the USA. The panic-stricken mentality in the post-war years was depicted in ***Waiting for Godot*** by Irish "absurdist" literary master Samuel Beckett. Human melancholy and the sense of isolation in the modern society swayed the literary and artistic circles. After the death of Stalin in 1953, China and the USA signed the Korean Armistice Agreement. The cynical poems by young poets Crawl and Allen Ginsberg that rebelled against the social constraints drew people's attention to "the Beat Generation": long hair, black jacket, jeans, and motorbike constituted the symbols of the youth. Rock-n-roll music and sexy movie star—Marilyn Monroe became popular throughout the world. Chinese leader Mao Zedong pointed out that the transition to socialism must go through the stage of state capitalism. The year of 1954 witnessed the operation of nuclear power station, the successful invention of

anti-poliomyelitis vaccine, the service of the supersonic jet fighter, kidney transplant and artificial heart valve surgery in hospital, the defeat of France in Vietnam, and British withdrawal from Egypt's Suez Canal. Dr. Martin Luther King led black Americans in a fight against racial segregation in 1955 and initiated a movement to boycott the buses. Zhou Enlai projected the diplomatic style of New China with his personal charisma at the "Bandung Conference", laying the foundation for the international practice of "peaceful co-existence". The 20th National Congress of the Communist Party of the Soviet Union gave rise to the split of the socialist bloc in 1956. Soon afterward, the Hungarian Incident occurred. With the military intervention by the Soviet Union, the Eastern European countries could only enjoy limited sovereignty. The war between Egypt and Israel broke out over the control of the Sinai Peninsula. In 1957, when intrauterine device (IUD), oral contraceptive, and the intercontinental ballistic missile were invented, Europe established the European Common Market, the Soviet Union launched the first man-made satellite into the geostationary orbit and the rectification movement in which Chinese intelligentsia were called upon to air their views snowballed into a nation-wide "Anti-rightist Movement". In 1958, the maverick culture swept across the USA, pornographic magazines flooded the newspaper stands on the street, and with the economic recession non-violent civil rights movement initiated by the black people spread in the southern part of the USA. In order to catch up with the Western developed countries and "improve" the social system, China conducted the "great leap forward" movement in industrial and agricultural production. The ideological rift between China and the Soviet Union became wider. In the summer of that year, a civil war broke out in Lebanon and the USA sent troops to intervene. The British paratroops invaded Jordan and posed threat to Iraq. Mao Zedong resolutely started to "bombard Jinmen Island" to prevent the easing of tension and "peaceful competition" between the USA and the Soviet Union and to oppose the US plan to force Chiang Kai-shek to "rule in Taiwan". Charles de Gaulle returned to power during the "Algerian Crisis" and established the "Fifth Republic System" in France. The year of 1959 saw the emergence of the cinematic styling of French New Wave, the successful revolution in Cuba led by Fidel Castro and Che Guevara and the Cold War tension in the backyard of the USA.

1960–1972 (An Age Marked by Space Exploration, a Surge in Anti-colonialism and Full-Scale Cold War)

The 1960s saw the full-scale Cold War waged by the USA and the Soviet Union which competed in nuclear armament and the development of outer space technology. The former colonial countries before the World War II outside the two camps strove for national liberation through nationalism and socialist mass movement. The revolutionary thought swept across the world. "The Great Cultural Revolution" in China instilled militant thoughts in the leftist youth of the whole

world. A sense of decadency permeated the Western middle-class intelligentsia. "The New Leftist Movement" of the 1960s influenced the literature and art and opposed abstract expressionism. The "popular art" that emphasized the combination of arts and technology to create everyday life objects prevailed. "Under the pressure of the Cold War, the Western leftist ideology branched out into several movements: women went for feminism; the black people went for racial equality; environmentalists went for green peace; even the homosexual campaigned for gay rights".[10] The military, political, economic, and cultural confrontations against the backdrop of ideological antagonism cast a shadow over every corner of the world. Technological revolution brought such "gifts" as multiple-head nuclear weapons, color television sets, genetic engineering, lunar landing programs, space walk, etc., to further change the religious, moral, cultural, and thinking habits of mankind. "Nuclear deterrence" implied the very fission of "MAD" (the abbreviation of Mutually Assured Destruction) of human beings in other fields. Population explosion, information explosion, consumption explosion, sex explosion—everything commercial was in the process of fission while energy resources were depleted, morality sank, spiritual strength was lost, environment became increasingly polluted, and literature and art gradually lost inspiration. There was a tribal war in Congo in 1960; soon after, it became independent of Belgian rule and African countries began to realize the importance of unity. John F. Kennedy became the first Catholic president in the US history. In 1961, the Soviet spaceship sent astronaut Yuri Gagarin into the earth orbit. A wall was erected in Berlin to separate the East Camp from the West Camp. When ***Tropic of Cancer*** written by the American writer Henry Miller was approved at last for publication, Cuba wiped out the US mercenary troops at the Bay of Pigs. In 1962, a crisis emerged in the Caribbean Sea when the US opposed Soviet Union's attempt to deploy missiles in Cuba. A military conflict took place along the Chinese and Indian border. The performance of ***Who Is Afraid of Virginia Woolf*** by American playwright Edward Albee threw light on the bewilderment of modern family. ***Silent Spring*** written by Rachel Carson, an American writer on environmental protection, described a disastrous prospect for industrialization and extreme technological practices. In 1963, the Civil Rights Movement—"March to Washington"—started in the USA, President John F. Kennedy was assassinated in Dallas, and the war escalated in southern Vietnam. In 1964, Ernest Hemingway published his ***Moveable Feast*** posthumously, the British rock band "Beatles" became popular all over the world, and "Gulf of Tonkin Incident" prompted the large-scale intervention by US armed forces in Vietnam. In the years to come, the world witnessed regional wars and ideological disputes. There were confrontations between the USA and the Soviet Union, between China and the USA and between China and the Soviet Union. Wars broke out on a frequent basis in the Middle East. Coups d'états took place one after another in Africa. Smaller nations and countries in Asia and Africa which used to receive aid from big powers launched "Non-Alignment Movement" for political

[10]Xin Qi, *Disputes among Gods—Religious Root of International Conflicts*, Sichuan People's Publishing House, 1993, p. 144.

independence and the Third World stepped onto the world stage. The bipolar world of the post-war period was in a turbulent state. In 1968, when the "Rome Club" consisting of more than 100 experts from 58 countries discussed strategies for the future, they raised an incisive question: "Can human beings, who are the most creative and destructive creature on earth, learn to restrain themselves?"[11] In 1969, the USA took the lead in sending astronauts to the moon; Georges Jean Raymond Pompidou, who had a high regard for the avant-garde artistic style, was elected French president; astronomers discovered pulsars; passenger planes made by Boeing and Concord were put to commercial flights, and Japan manufactured portable computers. Fighting broke out on Zhenbao Island between China and the Soviet Union and almost triggered a nuclear war. China, which resumed its UN membership two years later, started secret contact with the USA, a country which China had been hostile to for the past 22 years. The collapse of the "Yalta System" started to take place quietly.

1972–1979 (An Age of Global Issues and Rapid Technological Development)

In 1972, the United Nations called on the international community to make joint efforts to save the natural environment; the Stockholm Conference on the World Environment discussed the human survival in the industrialized age; the international terrorism made its debut at the Munich Olympic Games held in Germany; US President Nixon's visit to China gave rise to the formation of "check and balance among three powers (the Soviet Union, the USA, and China)". Soon the situation in Indo-China Peninsula, Africa, and the Middle East changed for the better. In 1973, the USA ended its 12-year intervention in Vietnam. The same year witnessed the breakout of the fourth Middle East War and the increasing influence of the OPEC—Organization of Petroleum Exporting Countries. The oil-producing Arabian countries reduced their oil export to the Western industrialized countries to oppose Israel and promote their international standing, thus deepening the energy crisis. Scientific progresses were made in multiple fields: the use of solar energy was popularized; invented medicine eliminated such deadly diseases as infantile paralysis and smallpox; organ transplant and biotechnology extended the life span of human beings; laser, computer, man-made satellite, and space technology held forth a vista of boundless bright future. The technology in the 1970s fascinated and overwhelmed writers and artists. The integration of culture and technology unfolded itself across the world. Futuristic artist Robert Rauschenberg created a new art school which combined several art forms with electronic technology to enable all sense organs to enjoy it simultaneously. Composer Karlheinz Stockhausen composed pieces of electronic music with a synthesizer and a digital computer. The art

[11]The Club of Rome, *The First Global Revolution*, Taiwan China Times Publishing Co., 1992.

of painting was almost under the sway of the conceptual school and photographic realism. Painters following humanistic traditions could no longer become the mainstream after the mid-1970s. In 1974 inflation swept across the Western countries; the anti-apartheid campaign in South-West Africa was in full swing; Deng Xiaoping expounded Mao Zedong's "Three-World Theory" at the United Nations General Assembly. In 1975, the spacecraft of the Soviet Union docked with that of the USA in the outer space; the 29-year-long Vietnam War ended and Vietnam realized the north–south reunification at last. In 1976, the founders of the People's Republic of China—Zhou Enlai, Zhu De, and Mao Zedong—passed away one after another. The downfall of "the Gang of Four" brought an end to the Great Cultural Revolution in China. In the year of 1978 when the first baby conceived by artificial insemination was born, which marked human beings' ability to control their own lives, wars were raging in Lebanon, Salvador, Ethiopia, Chad, Uganda, and Cambodia, where people were plunged into an abyss of misery. In 1979, China and the USA established official diplomatic relations and China began implementing the policies of opening up and reform and peaceful reunification; the Pahlavi Dynasty collapsed in Iran and the Shiite Muslim leader B. Imam Khomeini returned to Iran in triumph, setting off a radical religious and ideological movement in the Middle East; Pope John Paul II returned to his home country for the first time by visiting Poland, a country of the East Camp; the great achievement of the feminist movement was the election of Mrs. Thatcher as the first female British Prime Minister. By the end of the 1970s, the hedge of the Cold War was dilapidated. Under the shadow of regional conflicts, humanity was facing more global challenges such as population explosion, environmental pollution, food shortage, resources depletion, refugee flow, the widening gap between the rich and the poor, terrorism and the spread of AIDS epidemic. Environmentalists held that the reckless behaviors of human beings changed the world's climate and environment, which would trigger extremely serious and unredeemable disasters and even endanger the very existence of human beings.

1980–1991 (An Age of Computer Technology and Economic Internationalization, and the End of the Cold War)

This period witnessed the rapid development of science and technology. The theoretical concepts of the past became reality thanks to the commercial technological development. The use of robots realized automation throughout the manufacturing process. Man-made satellites became the relay station of trans-continental telecommunications. Everything could be transmitted in the universe via digitalized signals. Human communications underwent fundamental changes. Human beings began to deem oceans and seas as vast expanses for resources exploration and utilization rather than only as shipping routes. Fish trawlers sailed on the oceans. Oil drilling platforms were erected to explore oil in the deep seas.

Numerous inventions were applied to space, electronic, chemical, mechanical, and biological projects. Computers made their way into ordinary households. Human life as well as cultural and artistic activities was increasingly subject to modernized environment and material civilization created by mankind. The avant-garde school was enthusiastic about graffiti at metro stations, violence and pornography, primitive signs and musings about universe and outer space. The folk artists that took advantage of the new European aesthetic school of "extended art" were awarded laurels after their works were exhibited in the museums.

During this period, countries in the Middle East fought with each other for religious reasons and civil wars never ceased to rage. The economic takeoff and the student movement in the Republic of Korea and Southeast Asian countries brought about the transformation of social structure in four Asian dragons (South Korea, Singapore, Hong Kong, and Taiwan). Guided by economic reforms and West-oriented "democracy", East European countries gradually freed themselves from the "limited sovereignty" imposed by the Soviet Union. The westernization ideas in China's reform spread to the cultural fields, affecting the political stability and giving rise to the Tiananmen Incident. Fortunately, the economic modernization process was not interrupted in China. After 1989, drastic changes took place in East Europe. West and East Germany became united. The Soviet Union was disintegrated. The traditional national, religious, and boundary conflicts that used to be overshadowed by the ideological confrontation of the Yalta system took place on a frequent basis. The USA as the only superpower reshuffled the balance of power in the world and started to contain China. Western economy "turned right" on a comprehensive scale in the 1980s. The enterprises that used to be state-run in the 1970s gradually became privatized. All strata of society participated in the investment in the stock market, creating a society-based and international financial system. Welfare and insurance industry became another private commercial means instead of government burden. The internationalization of computer-integrated business digital network thoroughly changed the operation mode of the international finance and trade systems. In an era when technology displayed benefits and splendor, human beings were faced with even graver issues: rampant international terrorism, contamination caused by accidents in nuclear power stations, unrestrained regional wars, military intervention by hegemonic powers, increasing impoverishment in Africa, nuclear weapon proliferation, and hostility and disputes between different regions due to trade competition and protectionism. In an age of dramatic contrast, young people began to lose interest in politics, enthused over commercial profit and consumption, and indulged themselves in popular music, star concerts and hi-tech fantasies in TV and films. The complexity of international relations, the increased social mobility, and the "grand distribution" of various ideas, commodities, materials, and personnel heralded the advent of a new age.

1992–1999 (The Digital age and the Electronic Networking of International Relations)

The end of the Cold War not only marked the adjustment of the world order, but also represented the power reshuffle among countries, markets, and societies. The USA, Russia, China, Japan, and the European Union represented the new "multi-polar" pattern of the world. Mutual confrontation was replaced by mutual constraint. Economic competition became the major form of the international relations. Upon the advent of global economic age, the power enjoyed by each country's central government was gradually eroded. This development broke the tradition that the state should enjoy the full sovereignty since the signing of the 17th century Bavaria Treaty (in 1648). All the resources and impacts shared by finance, media, pollution, and mass culture were transnational. The international regulations formulated through negotiations also transcended national and cultural boundaries. With the signing of the Strategic Arms Reduction Treaty by the USA and Russia and the agreement by the two countries in 1997 to infinitely extend the Treaty on the Non-Proliferation of Nuclear Weapons (NPT) signed in 1968 and the coming into force in 1997 of the Chemical Weapons Convention, the threat posed by weapons of mass destruction was greatly reduced. However, regional conflicts broke out one after another. India and Pakistan had possession of nuclear weapons and frequently fought each other in the Kashmir region. The ethnic and religious disputes within the Russian territory escalated into urban terrorist warfare. In April 1999, the North Atlantic Treaty Organization led by the USA brazenly launched a massive air strike against the Federal Republic of Yugoslavia, indicating that hegemony had developed into "new interventionism". Since the ethnic and religious issues in the Balkan region have a long history, they can by no means be settled by armed intervention. The handling of the Kosovo crisis with armed forces by the Western countries ushered in such new forms of armed intervention as "humanitarian intervention" and "human rights above sovereignty" to control the world. This went against the trend of economic globalization and the integration of regional economy.

In a time when international trade played a leading role and the economic integration gathered momentum, various international organizations wielded more clout. Western countries formulated rules favorable to themselves through their economic advantages and interfered more with the developing countries in various forms. Economy and trade played an extremely important role in international relations. The most significant driving force behind their significant role was the computer and communication revolutions. People used to pay more attention to its huge impact on technology and ignore its influence on politics, culture, and society. Since the cost of communication technology was reduced, computer found its way into ordinary households, thus breaking the government monopoly of information. Distance was no longer an obstacle to interpersonal communications. People's concept of community underwent considerable change. Fax machine, satellite communication, and the Internet all played a role in transnational communications.

As a result, the traditional historical and natural ties of state, nationality, religion, and culture became loose. This strong globalization momentum inevitably produced negative impact. The transnational consensus and common interests that used to be constantly emphasized in turn exacerbated the political and social divide in a country. Another negative impact of new technology was the new segregation in the society, separating commoners from the elite. Having received higher education and being rich enough to control the network and dissemination of knowledge, the elite had full access to transnational resources and became a social stratum with possession of information superior to commoners. The success of "clone technology" fully unlocked all the secrets of life and posed challenge to every concept on which cultural stability relies. With the development of digitalization, informatization, artificial intelligence, and the free flow of capital, wealth was created and redistributed through financial games, breaking the traditional class system and empowering the commoners and organizations on an unprecedented scale. The "global village" thus began to emerge. Individuals or organizations can have access to public websites on the Internet no matter what their nationality is. There is no need to apply for the establishment of an official organization. There is no core in the website. There are only groups of different individuals who team up randomly for diverse purposes. International commercial activities, citizen groups, cultural and artistic schools, religious organizations and even criminal gangs vie with one another in using the Internet as a new means of integration. It turns out that the government bodies constrained by the traditional mode find it difficult to achieve new integration through logistics means. The role and influence of non-government organizations (NGOs) are ever increasing. The US NGO "Communications Promotion Association" provides low-cost services to tens of millions of network members of approximately 50,000 NGOs in 133 countries around the world. The drastic reduction of international communication cost not only facilitates the rapid networking of every sector and cross-disciplinary integration but also rapidly shapes the development of international events under the scrutiny of global media. Being the master of their own destiny, humans have also added to it more variables.

Issues for Contemplation with Readers

What has been discussed above from the perspective of "broad culture" is a quick review of human life in the past one hundred years. The twentieth century is like a huge locomotive which evolved from steam-powered engine to internal combustion engine to nuclear-powered engine. It zipped through the land where human beings have lived and multiplied over scores of centuries. The gigantic wheels of technology, industry, and commerce ran over the cultural grassland of history and left deep ruts behind them. All of us who are associated with the twentieth century should contemplate: What is the essential difference between the twentieth century and other centuries? What is the difference between the first half of the twentieth century and its second half? What is the concept and connotation of "culture" in the

twentieth century? What impact did the technology of the twentieth century have on culture? It goes without saying that technology has benefited human beings. However, it has also brought harm to people in the second half of the twentieth century. Social sciences gradually found out what uncontrolled technology meant to humanity. The human capability to conquer nature far more exceeds its ability to exercise self-control. The discovery of "atomic energy", the information revolution and biological engineering brought about unprecedented impact and a future of uncertainties.

Commerce, large-scale industrial production, and computer simulation technology have exerted tremendous influence on culture, making human's refined culture and individual creativity on the whole a thing of the past. The market economy and the free flow of capital put everyone on an equal footing. The "demonstrative effect of nobility and elite culture" has disappeared in no time. The "beacon effect" of "refined culture" is losing its luster. What on earth is the significance of the twentieth-century "culture" definition? What kind of changes has it undergone compared with the nineteenth-century culture? What perspective should we adopt to scrutinize culture? Will the social principles upon which the Western civilization and culture relies still be valid in the twenty-first century? Modern way of life is based on conquest of nature, faster distribution, higher efficiency, and the application of practical skills. Will commodities, focusing on consumption and satisfaction of natural desires, provide smooth access to belief and tranquility for human thoughts? Being tired of his role as a "tool" and "materialism first" in the social relationship of universal commercialization, man has started to expect spiritual sublimation and freedom from the shackle of "desire".

The USA, which boasts of advanced research in modernization theory and cultural anthropology, still regards the Western civilization as the center of human development. However, it also turns its attention to the impact of China's development and the Eastern civilization on the future world. Throughout the twentieth century, China pursued national independence, culture enlightenment and reflection and took every possible measure to realize industrialization and modernization. In China, nearly seventy years of the twentieth century was filled with wars and turbulence, leaving it no time to systematically sort out and inherit its national culture. Its great contributions to human culture have not yet been fully displayed. The reform and opening up policy introduced the "efficiency" theory of the Western commercial culture, posing another challenge to China's traditional culture. There is no denying that the main body of the twentieth century is capitalism, which has evolved naturally from primitive accumulation to the developed stage and brought about changes to the twentieth century, reaching its peak without encountering any strong challenges. It deconstructed and reconstructed the cultural elements of the past few centuries, inducing great changes in social structure. The living environment of human beings has been damaged even more seriously than before.

From the perspective of social and human attitude, the twentieth century has gradually been demeaning individualism and humanism from philosophy to science, from industrial society to post-industrial society to information and network-based society. Man has become an accessory to a big machine and a knot

in the network of connections ("Bureaucratic Politics"[12] as Max Weber put it). From the perspective of state and national relationship, the twentieth century is a century of wars. It witnessed two world wars in the first half and the ensuing Cold War and regional conflicts in the following 40 years. With wars came colonialism and anti-colonial movements. Wars went hand in hand with revolutions. From the perspective of cultural evolution, the twentieth century has developed from modernism to post-modernism. From the ideological perspective, the twentieth century is a period of non-deification. From the artistic perspective, the twentieth century preached "divinity" at first and then promoted "personality". Culture has undergone democratization, popularization, and commercialization. Culture is not merely to enhance and sublimate the human spirit and living quality. It is used in many ways for its consumption and commercial value.

When it comes to the collision between the Eastern and Western cultures, the issues of Marxism and nationalism deserve some discussion. Promoted by the emergence of modern countries, the inception of capitalism is also a process for the development of "nationalism", which pursues national strength and "efficiency" for a strong position in international relations. The nationalism in China gave rise to domestic revolutions. However, the greatest resource of the Chinese people is their history. China with its 5,000 years of culture and civilization is just like the oldest person in the world. The Chinese people have their own spiritual authority—the values passed on by the Chinese culture over several thousand years. Capitalism indisputably played the leading role in the twentieth century. However, capitalism was like a speeding automobile which met with strong resistance such as socialist ideology in the Western society and vehement opposition of non-Western cultures. As a result, its defects were revealed and the contradictions of its internal ideologies became prominent. In the hope of reexamining the spiritual pillars upon which human beings had relied over the past few centuries, capitalism started to absorb the strong points of other social systems and even began to notice the impact of the Eastern cultural heritage on modern civilizations.

Where on earth does China's culture stand in the world? As a large country, China is by no means a very strong one (by the modernization standard of the West). However, China is rising with a strong momentum and will sooner or later join "the power club" as one of the world powers. What is crucial for China at present is to achieve steady development and exert its influence in the international system. It should tap into its cultural resources to interact with the Western culture and civilization on an equal footing. It should negotiate fair international rules with those rule-formulating countries. While seeking its own development, China should safeguard and maintain world peace, establish a just and fair new world order and make its share of contribution to the world peace and human progress. The rejuvenation of the Chinese culture is intended neither to save the world nor to "impose its values on others". It is to put a crowning touch to diverse world cultures. We are now at a stage mingled with "dialog, exchange, and confrontation" with the

[12]Reinhard Bendix, *Max Weber: An Intellectual Portrait*, New York: Doubleday Anchor Books, 1962.

Western culture and civilization. The priority for the Chinese people is to realize modernization. But in realizing the social transformation of modernization, we must consolidate the basis of our own cultural values. China's traditional culture will adapt itself in the long run to the global economic development and historical changes. The Chinese civilization and culture will always possess its own characteristics. In the process of globalization, it will not thoroughly change the basic nature of its cultural value system.

Mankind's Choices in the New Century

How are we and our next generation going to face the new century?

Judging from the logic in the introduction of this book, it seems that the end of the twentieth century is witnessing an even greater change in the human society. The "industrial and commercial society" developed on the basis of nation states using oil as energy within the framework of commerce and finance is gradually moving in the direction of an "informatized society" that is beyond the national, country, or regional boundaries and will be based on international cooperative organizations, using nuclear technology for energy and computer software design within the framework of information and telecommunications network. *The twentieth century has undergone social revolutions, world wars, colonial liberation movements and the rise and fall of the Cold War. The changes at the end of the twentieth century are even more drastic than ever before. While the current world presents us with a vista of bright prospects for the human development, it is also confronted with even more prominent global issues. In particular, the destruction of the natural environment is very likely to trigger the outbreak of various potential problems in the form of large-scale social, natural and ecological disasters, threatening human development and existence and delaying or reversing the evolution of human civilization. Therefore, it is necessary to strengthen cooperation to solve the global issues, stop war, eradicate poverty, develop together, guide circulation, regulate finance, provide universal education, establish a scientific outlook compatible with human morality, set up a value system in long-lasting harmony with nature, construct information communication networks which treat different cultures on an equal basis and establish a just and fair new world order, etc. This is an important choice that mankind has to make in the new century*.

Do you agree with me on these points? Perhaps you may draw your own conclusions after reading the other chapters in this book.

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Chapter 1
Thinkers Standing on the Threshold of the Century

Abstract Standing on the threshold of the twentieth century, such thinkers as Marx, Nietzsche and Freud presented a future scenario with their ideas and issues for social and cultural transformations to come.

They left behind themselves the footprints of dauntless explorers and raised a series of concepts and issues leading to social and cultural changes. Standing at the doorsill of the twentieth century, they told us with a smile what the future would be like. They are prophets dispatched by the heaven to the earth. Their names are etched in the turbulent history of the twentieth century: Karl Marx, Friedrich Nietzsche and Sigmund Freud.

1.1 Karl Marx: Champion of "Revolution"

In 1848, a church song popular in Britain went like this, "God creates the wealthy and the poor, with clear-cut hierarchy. The wealthy live in luxurious houses, while the poor stand in front of the gate. However, all of us shall share the blessing of God." At that time, Europe was in the prime time of the Industrial Revolution and Britain was the international leader in the production, trading and commercial domains. Known as the "World Factory", Britain was an empire with the most offshore colonies. It had all the features of capitalism, namely, capital-intensive large-scale industry, rapidly expanding markets and class inequality. In the same year, 30-year-old German philosopher Karl Marx drafted the political creed for "Bund der Gerechten", an organization of German handicraft workers residing in Paris and London, and published The ***Communist Manifesto***,[1] calling for "overthrowing all existing social orders with violence". The resonant statement at the beginning of ***The Communist Manifesto*** fully exhibits the striking power of his theory:

[1]Communist Manifesto: *Complete Works of Karl Marx and Friedrich Engels*, Volume 4, People's Publishing House, p. 465.

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> A specter is haunting Europe – the specter of communism……
>
> The history of all hitherto existing society is the history of class struggles.
>
> Freeman and slave, patrician and plebian, lord and serf, guild-master and journeyman, in a word, oppressor and oppressed, stood in constant opposition to one another, carried on an uninterrupted, now hidden, now open fight, a fight that each time ended, either in a revolutionary reconstitution of society at large, or in the common ruin of the contending classes.

Karl Marx (1818–1883) lived in such a time. In the mid nineteenth century, Europe fully demonstrated its industrial power. The Industrial Revolution created industrial towns and working class, and completely transformed the economic, social and political structures. However, the laborers were also subject to enormous sacrifice and suffering when they manufactured industrial products because they had to put up with extended working hours, low pay and inferior working conditions. As the most exploited members in the industrial labor force, women and children died in great numbers due to hunger, poverty and diseases. In the same society, the lives of different people were in sharp contrast. On the one hand, a few benefited from capital accumulation and technological development. On the other hand, most families of the working class were so impoverished that their tragic conditions were unbelievable. Some of the intellectuals at that time regarded it as the inevitable consequence of the social changes, while others considered it the malady of the human society and hoped to save the working class through social transformation. There is no doubt that Marx is one of the outstanding representatives among the latter. In the human history of culture, there is almost no one more dedicated to the pursuit of social justice and human equality than him. In the second half of the nineteenth century, he spared no efforts in seeking a way for human liberation. With the in-depth disclosure and relentless criticism of the maladies of capitalist industrialization, he ultimately resorted to a theory which advocates "revolution" to inspire the masses. He called for "Workers of all countries, unite!", which brought huge shocks to the human society in the twentieth century.

1.1.1 The Economic Theorist's Reflection on Society and Culture, and His Two Major Findings

Marx believes that the profound and diverse implications of social politics, religion, culture and philosophy are rooted in the production means and economic foundation. When it dawns on people that everything can be purchased with money, the notion that family status, education and inheritance determine the amount of one's possessions is challenged, because in feudal time, one's position, authority and wealth could be inherited through the noble consanguinity. In the capitalist industrial society, people started to ponder on the importance of purchase and sale. The social form (which consists of political system, economic system, social organization and

cultural value system) was more and more restricted by economic system. The purchase and exchange with money may exercise control over different components of the social form. In 1859, in his ***Critique of Political Economy***, Marx expounds in his unique way that political and cultural events of a society are closely related to economic conditions such as material production, trade and marketing. He holds that the production means of material life determine the entire process of social, political and spiritual life. Contrary to the belief that human awareness determines their existence, their social existence determines their social awareness.[2] The combination of this perspective with his argument made in 1845 about people's social practices in human history reveals the operating mechanism of historical evolution. The nature of human is not something abstract but the sum of all his social relationships, which form a hierarchical and three-dimensional structure and system. Its internal contradictions (between economic foundation and superstructure, between productivity and production relations, and between classes of different economic groups) are the driving force for social development and constitute an endless historical process. Therefore, Marx completes his first major finding, i.e., the material concept of history, laying the foundation for his social revolution theory.

Marx's second major finding reveals the secret of capitalists extracting surplus value and exploiting workers, and reaches the conclusion that the working class is bound to overthrow capitalism with violent and revolutionary means. ***Capital: Volume I*** was published in Hamburger, Germany in September 1867. After investigating the inception of capitalism, the book draws the conclusion that "capital comes dripping from head to toe, from every pore, with blood and dirt".[3] It states in detail how cash is converted into capital, how capital creates surplus value, and how surplus value produces more capital. Capital accumulation is based on surplus value, which is obtained through capitalist production. The premise of capitalist production is that commodity producers control the capital and labor. The starting point of this cycle is the primitive accumulation of capital, which is a process of domestic exploitation by violence and foreign colonization and deprivation by military force. Marx predicts the historical trend of capitalism: with the increase of capital accumulation, social capital gradually concentrates in the hands of a few capitalist magnates through competition and merger, leading to capital monopoly. The coordination of working process is more and more socialized. Science is applied to technology; large pieces of land are developed according to plans; and the use of production materials is increasingly socialized. All the countries are involved in the world market network and the capitalist system is of an international nature. The degree of poverty, oppression, enslavement and exploitation increases, so does the resistance of the working class. "Concentration of production means and socialization of labor at last reaches a point where they become incompatible with the capitalist regime, which is on the

[2]Social awareness: Karl Marx, *Critique of Political Economy*, People's Publishing House, p. 11.

[3]"…with blood and dirt": *Complete Works of Karl Marx and Friedrich Engels*, Volume 23, People's Publishing House, p. 829.

verge of destruction. The death knell is to sound for the capitalist private ownership. The expropriators are to be expropriated".[4]

Marx seeks solutions by focusing on the root causes of poverty and oppression. His analysis concludes that the confrontation between labor and its purchaser will ultimately be solved by violence. First of all, the capitalists try to maximize the surplus value that can be converted into profit by extending working hours in the belief that they are exercising their right in a fair manner. Second, the workers have the right to demand that their working hours be reduced to a normal level. Third, the conflicts between these two rights lead to inevitable violence. Fourth, human struggles occur not only between countries and nations, but also mainly between two opposite classes. Marx's theory subjects class to the power of history, and points out that the momentum of revolution lies in the oppressive and exploitative structure of the capitalist society. Today, despite tremendous changes to our social structure, Marx's theory is still of realistic significance.

1.1.2 When to Initiate Human Liberation and Social Revolution

Industrialization results in the impoverishment of the working class, prompting Marx to pay more attention to the study on human nature. He regards social liberation targeting individual freedom, integrity of personalities and all-round development (liberation) of a person as the starting point of his theoretical thinking, social criticism and value exploration. He conducts in-depth study of the human existence (real life), mentality (needs and desires), quality, capability and mindset; makes profound exposition of topics on human nature, value and dignity; and presents a comprehensive picture of the structure and essence of human nature at different historical stages.

According to Marx, the nature differentiating human from animal is that human needs possess social attributes as human is the product of society and the sum of all social relations. Human activities include two aspects. One is the relationship between human and nature (productivity). The other is the interpersonal relationship (interaction in production and division of labor). By analyzing the specific social relationship, historical process and production relations, he discloses the secret of human nature. Aiming at capitalist system, he analyzes the alienation status of human beings, in particular that of the working class. The private ownership and division of labor in industrial societies impose a special scope of activities on the workers. The labor of the workers becomes the alienating power to restrain the exertion of their nature. In the process of capitalist production, on one hand, the ownership system deprives the living materials of most people and restrains their survival and development, leading to inhumanity. On the other hand, "the division of labor implies the possibility,

[4]"…to be expropriated": *Complete Works of Karl Marx and Friedrich Engels*, Volume 23, People's Publishing House, pp. 831–832.

nay the fact that material and intellectual activity—enjoyment and labor, production and consumption—devolve upon different individuals".[5] Such fixed division of labor drives human nature to develop along one-sided, simplified and abnormal lines. The workers lose all individual characters and fun. They are simply reduced to the peripherals to machines and submit themselves to the division of labor like slaves.

The primary motivation of Marx's opposition against capitalism stems from his compassionate feeling for all mankind and his sense of humanitarianism. He believes that the system is unable to fully and equally develop the creativity of all people. Instead, it makes everyone (including workers and capitalists) the salves under the system powered by material worship. Capitalist system evaluates a person by what he has, rather than who he is. As a result, money becomes the God, the almighty master. Therefore, it is imperative to overthrow private ownership and eliminate such alienating division of labor so as to make people the real subject and realize liberation and "free and comprehensive development".

According to Marx, the starting point of human liberation is that the working class (proletariats) launches socialist revolution against capitalist system. His theory of social revolution is also known as "scientific socialism", whose key point is that the Industrial Revolution produces proletariats and capitalists and the class conflicts between them keep snowballing. Thus, proletarian revolution is inevitable. Proletariat is the class in charge of the future and the "grave digger" of capitalism. In the afterword of ***Capital: Volume I*** (2nd Edition), proletariat is defined as a class "whose historical mission is the overthrow of the capitalist means of production and the ultimate abolition of all classes—including the proletariat itself." The goal of revolution is to eliminate private ownership, exploit the exploiters and build "a collective society based on common ownership of production materials".[6] The way of revolution evolves from economic struggles to political ones and consummates in the takeover of political regime by force and the establishment of proletariat dictatorship. The focus of revolutionary leadership is to set up a proletarian party, implement proletarian democracy and form the extensive alliance of international proletariat as well as the worker and farmer alliance. Though the revolution calls for authority, it definitely opposes personality cult. The liberation of women and the equality between men and women are also important parts of the social revolution. The ultimate goal of proletariat is to eliminate class and class opposition and replace it with a communist society: a union in which the free development of individual is the premise for that of all people. In this kind of society, social productivity is highly developed; the production materials and products are owned by the whole society; there is neither private ownership nor oppression; and the principles of "from each according to his ability, to each according to his demand" are followed. There is no longer any class struggle and work becomes a necessity to develop people's ability and personality.

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[5]"…devolve upon different individuals": *Complete Works of Karl Marx and Friedrich Engels*, Volume 1, People's Publishing House, p. 37.

[6]"…common ownership of production materials": *Complete Works of Karl Marx and Friedrich Engels*, Volume 3, People's Publishing House, pp. 8–10.

1.1.3 The Theoretical System that Changed the Face of the Twentieth Century

Marx once said, "Philosophers have hitherto only interpreted the world in various ways, but the point is to change the world".[7] In fact, he did offer the people in the twentieth century a methodology to change the world as well as a brand-new cultural concept. With the power of the Industrial Revolution, capitalism made unprecedented cultural achievements. In a similar fashion, Marx and his friend Friedrich Engels brought "socialism" to mankind, introducing the values capable of changing the society and culture and exerting world-shaking and far-reaching influence. After more than 300 years of theoretical exploration, the old concept of "socialism" evolved from a Utopian idea to the revolutionary movement of social practices. In fact, scientific socialism realizes the revolution of mankind's values of several thousand years old (by reforming the social system with social movements and revealing human nature in the process of social production). It actually instills new orientation, soul and vision to the development of mankind's history. Marxism spread quickly at the end of the nineteenth century, guiding the worker movements and social revolution across the European continent. Later, through Lenin's (1870–1924) interpretation and promotion, Marxism established its important theoretical position in the world. In the words of Lenin, "all the experiences of modern history, in particular the revolutionary struggles of proletariats across the world in more than half a century after the publication of ***Communist Manifesto***, indisputably demonstrate that only Marx's world outlook can correctly reflect the interests, viewpoint and culture of the revolutionary proletariat".[8]

Marx's thoughts have been put into practice or realized in more than half of the world. The history of the twentieth century proves the charm and power of his teachings and verifies the universal truth of his theory.

Marx's ideological system becomes the theoretical starting point and reference for all twentieth century scholars (whether it be his followers or enemies) who want to seriously explore the human society. The theory formulated by him in the nineteenth century mainly consists of philosophy, political economics and scientific socialism. The center of his philosophy is material concept of history. The thinkers before him only paid attention to the superficial phenomena in mankind's history and failed to derive the rules from complicated historical events. However, through social analysis of human nature, Marx captures the relationship between mankind and society and between mankind and history, revealing the main structure of the society and the laws of historical development. His material concept of history highlights the determining effect of economic factors and emphasizes the uniformity of historical and natural evolutions. Confined to "abstract person" and "pure human nature", the previous superficial outlook on history is incomparable to his.

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[7] "…to change the world": *Complete Works of Karl Marx and Friedrich Engels*, Volume 1, People's Publishing House, p. 19.

[8] "…culture of the revolutionary proletariat": *Complete Works of Vladimir Lenin*, Volume 4, People's Publishing House, pp. 361–362.

The essence of his political economics is the establishment of the theory of surplus value, based on which he accurately analyzes the economic structure and operating mechanism of capitalism, systematically reveals the fatal weakness of capitalism and its temporariness in the historical process, and lays a theoretical foundation for social revolution. In particular, his exposition on commodity economy and analysis of the law of circulation and production process in market-oriented economy still serve as important guidelines for contemporary economic theories.

The core of his scientific socialism theory is social revolution and proletarian dictatorship, which has influenced the thoughts and behaviors of intellectuals across the world for more than a century and inspired thousands of revolutionists to devote their lives to the struggle for their belief. The feasibility of this theory is proved by the practices of Russian and Chinese revolutions in the twentieth century. His famous conclusion—"The weapon of criticism cannot replace the criticism of the weapon; the material power will ultimately be destroyed by material itself"—seems an irresistible call, which transforms proletariat into enormous "material force" under the leadership of their party so as to overwhelm the capitalist world system.

It is reasonable for Marx to emphasize the determining effect of economic factors in social history and the inevitability and regularity in historical process. Only such repeated exposition can do away with "panthelism" that has a dominant position over a long period in the community of thinkers and usher historical philosophy into the road of science. Of course, it is undeniable that the regularity of history must be reflected by the subjective awareness and activities of mankind, and the process of social and historical development also winds its way under the interaction of many factors. Due to the constraints of his era, Marx didn't present sufficient arguments on this issue. Consequently, many schools and new Marxists in the twentieth century try to interpret and develop Marx's material concept of history from the perspectives of social totality, the interaction of various factors and the subjective initiative of mankind.

Marx reveals the fundamental contradictions of capitalism. However, it is impossible for him to foresee that over time capitalist social mechanism begins a long-term "self-adjustment" in particular due to the acute stimulation of the success of socialist revolution. What's more, in an age when education was not popularized, revolution was closely related to violence. Thus, Marx could by no means foretell the feasibility of "non-violent method of revolution" in the future, which is a constraint of his era. According to Herbert Marcuse, a philosopher of Frankfurt school in the 1920s who followed the "critical social theory", Marx's opinion that proletariat is the "negating force" of capitalist society no longer applies to developed industrial society. Rather, the main body of revolution will be those "neo left", "anti-cultural elements" and "supplanted and abandoned social class" detached from capitalism. However, we can neither conceal nor deny the glory of Marx's thoughts on account of today's rapid social changes.

On March 14th, 1883, Marx died of lung abscess at his home in London, Britain. The next day, Friedrich Engels (1820–1895), his close friend and the cofounder of

his theory, wrote in a letter to one of his friends, "Mankind lost a brain, one of the most important brains in this age".[9] Marx belongs to not only his time, but also our time and that of our future generations!

1.2 Friedrich Nietzsche: Advocate of Nihilism

Friedrich Wilhelm Nietzsche (1833–1900), a thinker that died in the first year of the twentieth century, once wrote, "Do we often complain about being misunderstood, misjudged, hated or slandered? Precisely this is our fate—oh, for how long should we endure this? To be conservative, let us say until 1900. This is also our distinction. The future generations wouldn't honor us sufficiently if we wished that it were otherwise".[10] His estimate is right. Though little known when alive, this thinker at the end of the nineteenth century posthumously launched a new era of philosophy, literature, aesthetics, art, politics, psychology and even theology. Almost all the cultural schools and creeds in the twentieth century up to now are related to him. Along the path of his thoughts there appear Karl Jaspers, Jean Paul Sartre, Martin Heidegger and many other thinkers of a number of schools. Rather than the followers of Nietzsche, they are only inspired by his thoughts and thus hold him in high esteem. Nietzsche once said, "Don't follow me. I want to be myself!" He is lucky because either his supporters or opponents are influenced by him after meeting him of their own accord on his path of thinking.

Nietzsche's father was a country priest and old friend of Prussian king. Nietzsche received aristocratic education since his childhood and firmly believed that his family was the descendants of a Polish aristocrat. His father died when he was still in his early years. As his mother brought him up, he was fragile and sentimental. Due to his deep love of arts and literature, most of his works were written in literary form. He used to be a Christian but later renounced his belief. He used to serve in the military and later became a university professor in Switzerland. At the age of 36, he resigned his teaching position due to an ailment and traveled across Italy and Germany, seeking medical treatment and writing books at the same time. When he reached 45, he was sent to a mental hospital and later spent his time convalescing in Weimar until his death. Nietzsche enriched his theory by drawing on Arthur Schopenhauer's (1788–1860) panthelism and Richard Wagner's (1813–1883) opera music. In the first stage of his thought, he upheld the life meaning theory of aestheticism, had an aversion to history and was critical of the intellectual community of that time. In the second stage, influenced by positivism of Auguste Comte (1798–1857) and Herbert Spencer (1820–1903), in particular utilitarianism of Jeremy Bentham (1748–1832), he praised the advancement of technology and the enlightenment of

[9]"…most important brains of this age": *Complete Works of Karl Marx and Friedrich Engels*, Volume 35, People's Publishing House, p. 460.

[10]"…it were otherwise": Friedrich Nietzsche, *The Gay Science*, Section 371: We Incomprehensible Ones.

rationality and regarded them as "free thoughts" of positivist science. In the third stage, he started to create his own theoretical system, proposing to negate and transcend civilian Christian theories and "reevaluate all things of value". According to his extremely pessimistic outlook on world and life—"forever identical transmigration" (a realization with a tendency toward nihilism and desperation), he required that mankind must overcome himself, train to become a "superman" and realize the nature of life, i.e., "the will to power".

1.2.1 "This World is the Will to Power"

Nietzsche is aware of the vicious cycle of history as well as the unconquerable defects and "sense of guilt" in life. He is fearful, repentant, restless and nihilistic. He doesn't believe in the existence of perfection and opposes the self-deception of "summum bonum" out of instinct. He discloses the dark side of society, life and human nature to people, extinguishes the fire of hope for morality, and induces the worship to power and individual will with the nihilistic darkness and the fear of darkness. The central concept of Nietzsche's thoughts is to emphasize that life itself is the will to power under the premise of "nihilistic" attitude towards rationalism. "The will to power" is the core concept of his philosophical system since the publication of his book ***Thus Spake Zarathustra***, which was completed in 1885. Afterwards, the most revealing book on his insolent will is his posthumous work of ***The Power to Will: Attempt at a Revaluation of All Values*** edited by his younger sister. In this book, Nietzsche covers almost all main disciplines of social sciences at that time except economics. The theory expounded by Nietzsche in this book is not only the foundation of the political philosophy and international strategies of later German Nazi government, but also the cornerstone of contemporary political theory in general sense. With its "nihilistic" attitude toward previous ideological conventions and standards, the book presents a strong realistic political creed against morality and ethics.

Nietzsche makes it clear that in order to reach an eminent position and scale the peak of power, the only way is to put oneself beyond ethics. "As to the deliberate subjection of all kinds of lives to ethics, ethics itself is a common phrase which shows hostility to life".[11] According to Nietzsche, rather than the virtue which is supposed to lead to happiness, the strong man refers to the happiness that he creates as virtue. The will to power is the origin and motivation of all existence. In atomism of natural science, the array of particles is determined by the will to power. The competition between strong and weak lives and the will to power constitutes the content of all biological history and the process of the entire history of the universe. The "world is the will to power—and nothing besides!".[12] In terms of the laws of "conservation of matter and energy", the vision of the world is a varying manifestation of the

[11] "…shows hostility to life": Friedrich Nietzsche, *The Will to Power*, Commercial Press, 1994, p. 110.

[12] "…and nothing besides": Ibid, p. 696.

will to power in an eternal cycle. In his literary description, the world is "a sea of forces flowing and rushing together, eternally changing, eternally flooding back, with tremendous years of recurrence, with an ebb and a flood of its forms; out of the simplest forms striving toward the most complex, out of the stillest, most rigid, coldest forms toward the hottest, most turbulent, most self-contradictory, and then again returning to the simple out of this abundance, out of this play of contradictions back to the joy of concord, still affirming itself in this uniformity of its courses throughout thousands of years, blessing itself as that which must return eternally".[13]

1.2.2 "God is Dead" and "The Need to Revaluate All Things of Value"

Nietzsche labels himself as a protégé of Dionysus, the god of wine in ancient Greek mythology. His philosophy is "Dionysus philosophy", representing the power of life and unrestricted by any concept. It transcends the negative and passive body as well as the spirit of absolute conception and rationality. It surpasses materialism and mentalism, and becomes the proactive philosophy of life. He exaggerates the psychological and instinctive activities of mankind and considers it the master of the world so as to realize the destruction of the old and the establishment of the new in all the ideological and cultural spheres. He shouts the slogans such as "God is dead", "overthrow idols" and "the revaluation of all things of value". He claims that the mission of philosophy is to overthrow "everything regarded as truth today", and "eliminate all moral values and reaffirm everything that used to be prohibited, despised and cursed".[14] In his book ***Twilight of the Idols***, he raises high the flag of "nihilism" against rationalism and proposes that the real world is the complete illusion, dream and fabrication of philosophers without any objective inevitability and regularity. Therefore, Nietzsche becomes an extreme anti-rationalist in terms of epistemology. Dialectic or rational thinking means nothing to him. He only believes in that "truth is useful theory".

In the mind of Nietzsche, the world has no pattern to follow. Therefore, people cannot recognize and understand these patterns in epistemological ways, either perceptual or rational. Everything is nihilistic. He concludes that "there are many kinds of eyes and consequently there are many kinds of 'truths,' so there is no truth." "Our spiritual world is still like Egypt: a desert and a few huge pyramids. And most of the pyramids are inaccessible. Even if you are inside it, you can only see some pathetic bodies".[15] Nihilistic position leads him to agnosticism and in turn he holds that thinking is also the creative activity of the will; rationality cannot exceed the will; and

[13] "…return eternally": Ibid, p. 696.

[14] "…despised and cursed": Friedrich Nietzsche, "Ecce Home", Trans. Clifton P. Fadiman, "Preface" p. 6, *Nietzsche Philosophy*, New York Modern Collection.

[15] "…some pathetic bodies": Friedrich Nietzsche, *The Will to Power*, Commercial Press, 1994, p. 292.

dialectics is nothing but the sophistry that strangles the will. For him, truth is the tool of the will to power, which is randomly created by the will for its own purpose. The criterion of truth is whether it can meet the demands of the will to power, so does the correctness of any theory. With such words, Nietzsche offers numerous power usurpers and pragmatists in the later years a creed which frees them from guilty conscience and moral pressure: "knowledge works as a tool of power. Hence it is obvious that it increases with the increase of power".[16]

1.2.3 "Only Superman Can Save Our History"

When Nietzsche's theory of "the will to power" is applied to the history of mankind, it inevitably gives rise to his "superman" philosophy which denies morality. In the eyes of this man who labels himself as "the first immoralist", historical and social conflicts are the struggles of the will to power. The instinct of human is selfish, represented by aggressive and defensive egoism. Violence, exploitation, deception, intrigue and all immoral behaviors such as breach of faith or humanity can be interpreted by our biological nature and our will to life and power, which are "all just".[17] In the society, the quality and quantity of one's will to power are different and thus people are born unequal. The will to power of the strong is creative, who wants to rule the weak and move the history forward, while the will to power of the weak is destructive, who has a pessimistic outlook on life, hates and envies the strong. The weak demands the elimination of differences and realization of equality and as a result denies life. In order to comply with the principle of the will to power, the strong and the upper class "have to declare war to the masses" and "expose" all activities attempting to upgrade the lower class "in the broad daylight and to the court". Without dictatorship by the strong, "cumbersome 'agony' will be felt everywhere in the future centuries".[18] Therefore, Nietzsche opposes the theories of socialism, capitalism, anarchism and Christianity as well as democracy and class equality.

Nietzsche divides people into three classes. The first class is a few outstanding individuals, the born rulers. The second class is the guards of legal rights, the assistants to the rulers. The third class is the majority of commoners at the lowest stratum of the society. The history will move towards degeneration, degradation and destruction if it fails to actively restrict the will of the third class. The history ever since the dissemination of Christianity is one of the degradation of human civilization because Christianity promotes equality and helps the commoners. Mankind had been on the verge of degeneration since the capitalist revolution. In order to escape from the destiny of destruction, mankind needs to cultivate and wait for the emergence of

[16] "…with the increase of power": Ibid, p. 275.

[17] "All just": Friedrich Nietzsche, "Jenseits von Gut und Bose", Trans. Helen Zimmern, p. 200, *Nietzsche Philosophy*, New York Modern Collection.

[18] "…in the future centuries": Friedrich Nietzsche, *The Will to Power*, Commercial Press, 1994, p. 622.

"superman",[19] who will overthrow mankind with all sublime and authoritative characteristics, revaluate all values and redefine the laws, create truths and administer judgment for the nature and society. According to Nietzsche, Napoleon is the kind of man that shall repeatedly appear in history. Even though he loses his noble personality by sparing no efforts to realize his will to power, Napoleon is still admirable. Unable to tolerate the cultural transformation caused by the moral standards of vile characters, superman has the mission to save mankind. The strong shall learn death, sacrifice, discipline, violence and strategy through wars. Later, Nietzsche's opinions formed the theoretical foundation of imperialism and pragmatism and were widely applied in the international politics and social evolution theory, constituting a theoretic system of panthelism claiming survival of the fittest and the strongest after social Darwinism.

1.2.4 Nietzsche's Far-Reaching Impact on the Twentieth Century

Nietzsche's panthelism has the greatest impact on life philosophy (e.g. Henri Bergson's intuitionism) popular in Germany and France in the late nineteenth century and early twentieth century and today's existentialism. With the common features of panthelism and anti-rationality, they become an important trend in the development of philosophy. Another major impact of panthelism on the twentieth century is that Fascism used some opinions of Nietzsche's theory to execute a series of "bloody reformation and practices" to the society. In the 1930s, the "theory of state socialism" of Fascism emerging in Germany and Italy regarded Nietzsche's panthelism as their key source of ideology. Almost all Fascist theorists considered themselves protégés of Nietzsche. In the first issue of ***State Socialism Monthly***, a Nazi journal published by Hitler and edited by his close friend Rothenburg, one can find the following line: "What the political movement of state socialism and Nietzsche's philosophy have in common is the same foundation shared by two world outlooks. The definite new hero morality advocated by Nietzsche in the liberalistic ages is exactly what we need".[20] Mussolini, the founder of Italian Fascism, wrote in his reply to a friend: "In your letter, you mentioned my speech and writing have the flavor of Nietzsche. You suspected that I had studied Nietzsche. You are right. Fifteen years ago…, I came upon his works, which I read through many times. It inspired me a lot. His works cured my socialism".[21] Hitler wrote in ***Mein Kampf***: "The strong in the ruling position cannot be reconciled with the weak so as not to sacrifice their power…. Without such a law, mankind wouldn't have initiated all the movements evolving into the highest form of

[19] "Superman": Friedrich Nietzsche, *Thus Spake Zarathustra*, Trans. Thomas Common, p. 28, *Nietzsche Philosophy*, New York Modern Collection.

[20] "…exactly what we need": Quoted from Bruntinier, *Nietzsche's Philosophy and Critique of Fascism*, Shanghai Chao Feng Publishing House, 1938, p. 10.

[21] "…cured my socialism": Ibid, p. 19.

life", and "the mankind's advancement and culture are not created by the majority. They are based on individual genius and vitality".[22]

Despite the negative impact of his thoughts on social and historical development, we cannot deny Nietzsche's contribution to the development of philosophy. The era of Nietzsche and the entire twentieth century prove that didacticism and rationality failed to deliver their promises of freedom. The rationality that conquers the nature (the best example is science) is only subject to logic and rules. It rejects freedom and the judgment on good and evil, and thus doesn't fit into the traditional morality of mankind. By utilizing the free will with hints of nihilism in the spiritual domain, Nietzsche revealed that if didacticism goes to extremes by evolving into rationalism it will comprehensively inhibit the initiatives of people. Such "modernity" itself will give rise to a huge crisis. Nietzsche and the subsequent neo Nietzscheism later launched a comprehensive theoretical criticism of "modernity". Nietzsche is the first to detect the crisis of Western rationalism and claims the death of rationality and God at the same time because when rationality destroys the cornerstone of the belief in God it also undercuts its own credibility. Once rationality overthrows God and calls itself the new ruler of the ideological sphere, any breach of rationality will be considered "ignorant" or "superstitious". Therefore, rationality becomes something arbitrary, conservative and obstinate, and thus is bound to be overthrown by others. In this sense, the negation of God also negates rationality.

Nietzsche once said, "There is a grain of truth in Luther's remark that 'God cannot exist without the wise.'" Modern enlightenment movement characterized by rationalism is the first to kill God in terms of thinking. Due to its worship of inevitability and absolute existence, rationalism became the last proof and pillar of God's existence. However, God was dead with the decline of rationalist philosophy. Nietzsche further employs tragic deepening (spirit of Dionysus) to oppose the rationality supported by main body and "other" to offset "identity". In this manner, people can transcend concept and rationality through experience, escape from the logical network of phenomenon world and the law of sufficient reason, and sneak a glimpse of the essence of the world. While claiming the end of "modernity", Nietzsche also inspired the trend of "post-modernism" symbolized by anti-tradition, anti-rationality and anti-integrity. Nietzsche foresaw this future trend, as can be evidenced by the blatant titles he used in his autobiography ***Ecce Homo***: "Why am I so smart?" "Why am I so sensitive?" "Why am I able to write such outstanding books?" and exclamations such as he "came too early" and "not at the right time".

After the twentieth century, Nietzscheism developed postmodern philosophy in two directions. One is neo Nietzscheism represented by French philosophers G. Bataille, Gilles Louis Réné Deleuze and Michel Foucault. The other is deconstruction theory founded by Derrida et al. Deleuze pointed out in ***Nietzsche's Philosophy*** that Nietzsche's philosophy essentially denies absolute spirit and absolute morality and advocates pluralism. God is dead, but he died laughing when he heard an immortal call itself the only immortal in the world (that is, rationality). The death

[22]"…genius and vitality": Adolf Hitler, Mein Kampf, quoted from Bruntinier, *Nietzsche's Philosophy and Critique of Fascism*, Shanghai Chao Feng Publishing House, 1938, p. 111, p. 153.

of the extremely conceited god marked the birth of plural philosophy.[23] Thanks to Nietzsche's initiative, philosophy assumed the role of critical thinking over nihilism. According to this philosophy, there is nothing permanent about philosophy or truth. While criticizing others, one has to accept others' criticism. The significance of philosophy is to explore new meanings and revaluate values. Nietzsche offered a potent spiritual drug to people in the twentieth century, leaving a deep impression on ideological, literary and art circles. This drug intends to make people adopt a nihilistic attitude toward everything: self-conceited, anti-holistic, anti-monist, irrational, anti-religious and against traditional morality until they cast logical principles and judgment into the dustbin of history. "Let everyone become an individual who can act according to his own will and try to become a superman by overcoming commoner's belief and customs".[24] Nietzsche's thoughts were rejected in the nineteenth century, but were recognized by various cultures in the twentieth century. He became not only the terminator of classical philosophy but also the pioneer of modern philosophy. His influence extended to life philosophy, existentialism, Freudianism and even literary and artistic schools. Writers such as Stefan Zweig, Thomas Mann, George Bernard Shaw, Herann Hesse, Rainer Maria Rilke, Charles Gide, Jack London, and Lu Xun are among those inspired by him.

Sensitive and sentimental, Nietzsche supposed that the whole world faced the risk of following Christianity, British commercial capitalism and democratism just like he did. Aristocratic awareness prompted him to establish extremely tough "panthelism". He imagined that he could save the degrading Europe and tried his best to fight against the "right of political equality" under democratism (because under capitalism there had never been the right of economic equality). His thoughts penetrated the web and mist of modern psychology. Like a striking thunder or a gust of strong wind, it led the thinkers of the twentieth century into swirls of doubt and criticism. This is what he said on his deathbed: "My time hasn't come yet. The future of future is mine."

1.3 Sigmund Freud: Analyzer of Human Nature

In the year when the twentieth century arrived, Austrian doctor Sigmund Freud (1856–1939) published a psychological work entitled ***The Interpretation of Dreams***. This book attempts to interpret in-depth consciousness and desire through psychological analysis, and portends the unleash of the most primitive nature of mankind as well as "human immorality", "anti-social impulse" and "evil root dedicated to the fulfillment of desires" (which is called "evil by nature" in Chinese philosophy) that philosophers of previous centuries were reluctant to acknowledge. The key to freedom from the moral bondage is Freudianism or psychoanalysis. Freud believed that "the spiritual and psychological activities of mankind are layered and

[23]"…of plural philosophy": Gilles Deleuze, *Nietzsche and Philosophy*, London, 1983, p. 4.

[24]"…beliefs and customs": Wang Yuechuan, Ed. "Friedrich Nietzsche at the Turn of the Century", Preface to *Works of Friedrich Nietzsche*, Qinghai People's Publishing House, 1995, p. 3.

analyzable. Potential and unconscious activities are the root and foundation of mankind's spiritual activities. Only the one who can coordinate id of irrational activities, ego of rational activities and superego of super-rational activities is a person of wholesome spiritual personality".[25] This theoretical system far exceeds the scope of psychology and bears the implications of philosophical outlook, exerting significant influences on the cultural evolution in the twentieth century.

In the early nineteenth century, Hegel's rationalism dominated the ideological community. Schopenhauer was the first to introduce "panthelism" to oppose rationalism by claiming that the human nature is will, blind impulse and desire. Nietzsche introduced this philosophy into the domain of social relationship and put forward "the will to power". As a psychiatrist, Freud was influenced by the trend of anti-rationality and established "psychoanalysis" of human nature. He evaluated his theory to the effect that "psychoanalysis is not the pioneer. It is worth noting that there are preceding philosophers, in particular the great thinker Schopenhauer, whose unconscious 'will' is the equivalent of spiritual desire in psychoanalysis".[26] "Nietzsche was another philosopher whose guesswork and instinct coincided with many sophisticated findings in psychoanalysis".[27]

The capitalist industry of mega machines led to the alienation between people. Rationality of limited scope, blindness and irrationality across the society and improved material life failed to relieve the spiritual inhibition of mankind. The sub-consciousness of people was full of longings for human pleasure, anti-industrialization and anti-modernism sentiments as well as a variety of perverted psychological needs. Based on his long-term research and treatment of mental problems, Freud built a theoretical system on mankind's spirit, nature and society. He considered mankind's sexual psychology as the determinate force of personal and social development, and held that sexual relationship is the foundation of all social relationships. Along with the social development and restrictions of moral codes, the status of sexual relationship in social life is on the decline. However, in terms of mankind's potential desire, the sexual element is still the most fundament, penetrating every sphere of cultural life and influencing the content and form of culture.

Born in a Jewish family in Freiburg im Breisgau, Moravia in 1856, Freud graduated from Universität Wien at 25 with MD degree. Before embarking on psychological research, he devoted himself to the investigation of patients suffering from mental illness. From 1902 to 1938, he worked as a professor of neuropathology in Universität Wien. In order to avoid German Nazi's persecution, he moved to London in 1938 and died one year later. The model of human analysis founded by him enables people

[25] "…wholesome spiritual personality": Sigmund Freud, *A General Introduction to Psychoanalysis*, Commercial Press, 1984.

[26] "…spiritual desire in psychoanalysis": Sigmund Freud, *Method of Psychoanalysis*, quoted from *History of Contemporary Western Psychology*, ed. Gao Juefu, People's Educational Publishing House, 1982, p. 370.

[27] "…sophisticated findings in psychoanalysis": Sigmund Freud, *Autobiography of Sigmund Freud*, Zhi Wen Publishing House, 1985, p. 68.

to have a clean break from the power of god in terms of psychology and regards the human nature as a product of natural force. Therefore, his theory has always been attacked by religious community ever since then.

1.3.1 Conflict and Tribulation are the Natural Result of Human Biological Nature

Everyone influenced by western culture has a most simple and impressive image in his mind—Jesus nailed on the cross. It personifies the conflict between virtue and vice, and between purity and sin. It has perpetually established a concept about human nature in people's mind. Throughout one's life, man has to judge virtue, vice, truth, falsehood, success or failure of others as well as himself. He also hopes to obtain satisfactory judgment from others. In his lifetime pursuit, one cannot get rid of the frustrations caused by various conflicts and contradictions. From cradle to grave, it is impossible and worthless for one to escape from suffering.

For a long time, a popular notion in Western culture is to atone one's sin via suffering and seek salvage in the afterlife. However, the most popular concept in the commercial culture of modern capitalism is that one does not have to suffer to be successful, merry-making can help one evade suffering and complete fulfillment of human nature is worthwhile even if one suffers. It is Freud who helped the world achieve this tremendous change. He proposed that conflict and tribulation are the natural result of human biological nature. When trying to transform biological traits into social presence, there comes the problem. Usually, an individual is unable to perceive conflict in any state of sober consciousness, and most of the conflicts occur in the state of unconsciousness. From then on, people seem to realize that everyone is a battlefield of desires instead of a place to put moralities into practice. In mankind's spiritual world, physical needs and social requirements are constantly fighting against each other. There is no need for us to be responsible for illusionary social morality (consciousness).

Freud systematically set forth his basic concepts with an original touch. According to him, "unconsciousness" played a key role in one's life. He found this concept from works of poets and novelists, and developed it into a science. The analysis of psychosis indicates that mental traumas are buried deep in our sub-consciousness, most of which are of a sexual nature, including childhood experiences. Psychotherapy aims to reveal the buried and suppressed memories. The interpretation of dream and its application in psychotherapy will offer clues to "unconsciousness". Freud outlined the theory on early development of sexual desire, and used this theory to interpret the artistic and literature works such as Shakespeare's ***Hamlet*** and Leonardo da Vinci's ***Mona Lisa***. After World War I, he added "aggressiveness" as the second basic internal driving force besides sexual desire, involving not only the power of love and desire but also the instinct of death. By utilizing the concepts of "id", "ego" and "superego", he described the conflicts between the social pressure and authoritarian repression

imposed on the split ego. Later, he elevated it to the level of speculative philosophy and assumed that human nature is pathetically ripped apart by the irreconcilable conflicts between social and personal rights. He said that "I have discovered with more clarity that all events in human history, all interactions between human natures, the evolution of civilization and the accumulation of mankind's primitive experiences (the best example is religion) are only the reflection of conflicts and struggles among id, ego and superego".[28]

1.3.2 "Oedipus Complex" and Human Creativity

In the well-known books such as ***The Interpretation of Dreams, Introductory Lectures on Psycho-Analysis*** and ***Totem and Taboo***, Freud attempts to associate the theory of personal behaviors with cultural creations in the course of mankind's history. He assumes that there exists a kind of primitive rebellion by a boy (or girl) against their father (or mother) due to sexual jealousy. This rebellion is suppressed by social morality and transformed into spiritual sublimation and material creation in other fields. According to Freud, among the suppressed instinctive desires of mankind, the most unspeakable one is the desire of sexual instinct. Meanwhile, during the childhood which has the greatest influence on one's lifelong psychological development, the "sexual desires" of "Oedipus complex" and "Electra complex" are prevalent. Thus, he named such sexual desires after two characters in ancient Greek mythology, i.e., Oedipus complex and Electra complex.[29] Whether a person can restrain such complex through family education and social norms when he grows up determines whether his psychological life will be normal or abnormal in the future. Another striking topic is that sexual instinct is the foundation of unconscious activities. "For mankind's soul, sexual impulse makes the greatest contribution to the cultural, artistic and social accomplishments of the highest level".[30] On such a basis, the spiritual personality of a person consists of "id", "ego" and "superego".

Freud claims that the instinctive desire of a person has been suppressed by family and society since his infancy. The sexual instinct is forced into the unconscious area by a variety of norms. However, rather than disappearing, such desire builds up psychological energy and triggers anxiety and pain, which must be released or converted into three forms, namely, disease (mainly psychosis), dream and sublimation. Sublimation is an advanced way of converting psychological energy. The enhanced cultural and civilization construction aims to sublime and convert the instinctive desires of people into activities beneficial to the society. Such sublimation brings inexhaustible source of energy to cultural and artistic accomplishments. He called for the destruction of traditional social moral system. "The society makes painstaking

[28]"…id, ego and superego": Ibid, p. 85.

[29]"…and Electra Complex": Sigmund Freud, *A General Introduction to Psychoanalysis*, Commercial Press, 1984.

[30]"…of the highest level": Ibid, p. 9.

efforts to inhibit the spiritual forces that it deems to be pernicious. But it is in vain. The ruthless ethical system increases the number of psychosis cases. The society benefits nothing from the individual sacrifices".[31]

Freud referred to religion as "collective neural psychosis". Resting his belief on science, he recognized that human nature has a proclivity to evil driven by instinct. Over the few years after World War I, there was a sign of regression towards traditional Christianity and Judaism in his thoughts because he felt frustrated by human nature and held that aggressive and anti-social impulses exist in human nature. Indeed, his ideas immediately influenced the art and literature. A great number of novels, dramas and paintings were tinged with his thoughts. Freud opened up the fascinating world of "unconsciousness" and in-depth sexual instinct for the artists. They touched upon the themes of sexual psychology, sexual perversion, incest, homosexuality that had long been considered social taboos. The novels written by Marcel Proust, James Joyce, D. H. Laurence and Franz Kafka are mingled with Freud's thoughts.

1.3.3 Freud's Influence on the Twentieth Century

Today, when you open a novel, read a modern history or biography, appreciate a painting or a sculpture, attend an academic seminar on social sciences or feel confused by the kinky behaviors of kids, you can not but refer to Freud's thoughts. To some extent, his thoughts coincided with the process of constantly opening-up and evolving traditional mentality in the twentieth century. The liberation of "sex" from previous taboos is one of the most obvious symbols. What's more important, after the bondage of human nature was broken, people's desires were given a free rein by riding on the powerful trends of money worship, business and consumerism in the development process of capitalist society and other social forms in pursuit of modernism.

Similar to what happens to Marxism later, Freud's thoughts are sometimes generalized into a set of simplistic, creed-like and mundane propositions, as if it were necessary to launch a movement named after him. From 1885 to 1905, he formed his core concepts and founded the International Association of Analytical Psychology, which disseminated his thoughts far and wide only to split into different branches later.

In 1920s, his thoughts were recognized by the entire world. The terms such as "unconsciousness", "inhibition", "Oedipus complex", "id" and "ego" became part of household vocabulary. In the subsequent anti-traditional cultural movements and world-changing theories, his thoughts were the most noticeable. In particular, his influence on the art and literature changes with the passage of time. E. Fromm (1900–1980), leftist critic and founder of Neo-Humanism, pointed out that though Freud was typical of capitalist class and insensitive towards social values, he safeguarded the natural rights and needs of mankind. In addition, "neo leftist members

[31] "…from the individual sacrifices": Sigmund Freud, "Civilized Sexual Morality and Modern Nervous Illness", *Psychology of Love*, Writers' Publishing House, 1986, p. 183.

like H. Marcuse (1898–1979) and people like historian Norman Brown discovered the revolutionary implications of Freudian psychoanalysis".[32] In ***Beyond Culture***, Lionel Trilling claims that Freud's contribution is to place the concept of "self-alienation culture" in the central position so that those inhibited by modern society and culture use his theory as the theoretical foundation of radical individualism. Both Marcuse and Brown extracted the deduction based on Freud's theory of duality from his ***Beyond the Pleasure Principle and Civilization and its Discontents:*** the "impulse of life" is interlinked with and opposite to the aggressive instinct or death instinct. Later, based on this conclusion, many artists and litterateurs explored internal (life and death) and external (individual and culture) split in their respective artistic forms. In such split, the inhibiting "social reality principle" will ultimately be overwhelmed by "sensational pleasure principle" of sexual instinct. This cultural tendency spread across the world and directly influenced several generations of youth. For example, in 1968 "May Storm", which demanded social reform, broke out in France. The young students in Paris took Marcuse's "theory of erotic liberation" inspired by Freud as their creed of action. They posted on campus buildings slogans which said: "The more I fall in love, the more I rebel, and in turn the more I fall in love".[33]

After 1960s, the impact of Freudianism was more apparent in the cultural domain. The shocking concepts that used to be dismissed became acceptable to the social populace thanks to the instillation by press, movie, TV and other media. Psychoanalysis became the spiritual guardian of "collective unconsciousness" and the trend of "following instinctive impulse and fully enjoying life" in the modern society.

Comparing himself to Copernicus and Darwin, Freud claimed that his revolution was the last of three revolutions to debase mankind and deal the heaviest blow. The first revolution was Copernicus' "solarism", which dismissed mankind as the center of physical universe. The second revolution was Darwin's "evolutionism", which deprived mankind of the particularity distinguishing them from other creatures. As for the third revolution, Freud used "psychoanalysis" to illustrate that mankind is not even the master of their own behaviors and mental processes originating from unconsciousness beyond mankind's control. "Mankind experienced another miserable self-enlightenment in the twentieth century—Freud's disclosure of mankind's sub-consciousness….Human beings started to develop a sense of inferiority, regarding themselves merely as 'poor, naked and two-foot animals' described by Shakespeare's drama ***King Lear***. The helpless mankind began to focus on conquering either the nature or their peers; and also on occupying either tangible material or intangible thoughts. Mankind's literature, art, music and dance started to celebrate and depict such conquest and occupation".[34]

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[32]"…of Freudian psychoanalysis": Jack J. Spector, *The Aesthetics of Freud: a Study in Psychoanalysis and Art*, Trans. Gao Jianping et al., Culture and Art Publishing House, 1990, p. 231.

[33]"…I fall in love": Che Mingzhou, Wang Yuanming, *The Spirit of the Times in Contemporary West*, China Youth Publishing House, 1988, p. 178.

[34]"…such conquest and occupation": Xin Qi, "Confrontation among Gods: Creed, Interest, and Boundary", *Disputes among Gods—Religious Root of International Conflicts*, Sichuan People's Publishing House, 1993, p. 148.

Expecting that he would be subject to analysis after his death, Freud deliberately destroyed a lot of notes made in his early years. In September 1939, he passed away and in the same year World War II broke out.

The historical and cultural facts in the twentieth century indisputably prove that the thoughts of Marx, Nietzsche and Freud have influenced the entire century. Coincidentally, two of them are Jewish and the other is German. This contrast also implies the historical trend over time: collectivism and social revolution initiated by Jewish thinker (Marx) and the theoretical system of commercial capitalism focusing on the liberation of human nature and consumerism (Freud) overcome the wars and Fascism introduced by the will to power (Nietzsche). However, no matter the above-mentioned three theories are a flash in the pan or remain dominant politically, they all leave indelible impressions on the cultural domain and have far-reaching influences which extend to the present time.

1.4 Cultural Mainstream of the Early Twentieth Century

1.4.1 The Omnipotence of Science

In the first few years at the beginning of the twentieth century, all ancient concepts on the physical world were overwhelmed by the tide of scientific revolution, in particular the idea that everything in the universe was controlled by the same natural law and structure. Without revision, existing scientific laws would have been unable to apply to all the areas in the nature. For example, when science explored areas such as space, time, speed and temperature that were unimaginable in the past, a myriad of deep-rooted concepts had to be totally abandoned or revised. Meanwhile, mankind also changed their viewpoints regarding their position in the history of earth, the biological world and the universe consisting of galaxies.

At the end of the nineteenth century, British physicist Lord Kelvin concluded that the history of creatures on the earth could not exceed 20–40 million years based on the calculation of the planet's heat loss rate. In 1907, American radiologist Bertram Borden Boltwood proved that the conditions of the earth suitable for biological existence had existed for billions of years. Therefore, the reflection phenomenon that maintains the warmth of the earth is also a reliable metric to determine the age of minerals and fossils. People thus were able to gain a better understanding of the origin of species before recorded history. In 1906, British seismologist R. D. Oldham deduced the structure of centrosphere based on his analysis of seismic wave. In 1914, German geologist Beno Gutenberg accurately figured out the depth of centrosphere. The innovation in outlook on universe also achieved rapid progress. In 1900, Max Planck put forward the quantum theory; in 1905, Albert Einstein published the theory of relativity; and later, Willem de Sitter advanced the theory that the universe is expanding in all directions.

The study on micro world never ceased. In 1912, German physicist Max von Laue proved that X-ray is a wave that can be refracted by going through the crystal and reflect its internal structure. Later, synthetic fiber and plastic were invented based on this technology. In 1914, Robert Millikin, an American scientist who worked on atomic structure, managed to extract electron and measured its charge, demonstrating the vast space inside the atom. In 1916, American chemist Gilbert N. Lewis integrated the theory that "the number of electrons in an atom determines its position in the element period table" with the study on the chemical molecular structure of an atom. In 1918, Rutherf in Britain realized the dream of ancient alchemists and transformed one element into another. Physicists began to understand that the energy released from the process of nuclear fission reaction is the power maintaining the existence of sun and all planets.

With the rapid progress in science, people switched from instinctive and sensational objects into abstract, physical, chemical and mathematical concepts. Even economics, sociology and other humanitarian disciplines were tinged with the philosophy of the "omnicompetence of science". Meanwhile, arts also imitated scientific researches and regarded creation as a kind of experiment, an abstract implication seeking absoluteness unrelated to the concept of sensational choice. The omnicompetence of science entered every field of mankind's life.

1.4.2 Supremacy of the Nation

The continuing segmentation of labor in the process of industrialization in the nineteenth century resulted in specialization, which distinguished the classes, occupations and social roles. As a "mechanic part" of the society, in particular the industrial society, an individual substantially relied on the function of the whole as well as consumption and market, raw materials and production, labor and capital, art and spiritual needs and etc. In this complicated supply management system, the establishment and reinforcement of nations and various social organizations (including private organizations) were of great significance. After the French revolution in the eighteenth century, the movements of national independence started in many European countries. Even the monarchs of traditional feudal countries in Europe had to reform their national system in order to increase wealth and strengthen military force. Later, a competition among big powers marked by national strength started across the world. After the American Civil War in 1861, the U.S. embarked on the reform of its national system. In the same year, Italy became a unified country and Russia abolished slavery. In 1862, Qing government launched the "Westernization Movement" after it was defeated in the second Opium War. In 1870, the Prussia-France War broke out and Germany was unified. In 1868, Japan started its Meiji Reformation. The direct result of these reforms of national administrative model was the emergence of modern nations and modern international relationship in terms of international law.

In the nineteenth century, the extensive Industrial Revolution encouraged each country to directly intervene in economic activities. They competed for materials, markets, colonies, trade routes and geographic influence by resorting to military force, and major powers waged wars to carve up the world. Internally, the nations intervened in the whole process of social life via laws and "supremacy of the nation" doctrine (shown as nationalism to some extent). Individual interests had to be subject to national interests, which resulted in many mandatory laws, regulations and social ideologies. Almost all the small non-governmental organizations of the traditional society were controlled by bureaucratic social system. At whatever social class and stratum, individuals were subject to the management by national officials of various levels. In the previous centuries, different nations and regions had their own historical traditions, including aristocratic politics, religious politics, feudal politics and etc.

In the early twentieth century, administrative autocracy brought about by "supremacy of the nation" almost became a global trend. Sophisticated administrative regime, complicated administrative procedures and inferior administrative efficiency increased financial burdens of the people and caused heavy mental stress. On the other hand, the countries fully utilized their mobilization capability. Almost all major powers in Europe and even Japan after Meiji Reformation enjoyed the benefits of "supremacy of the nation" from wars among big powers. War became a means of economic development: domestic financing was followed by military expansion; the defeated countries were forced to sign agreements, cede territory and make compensation. Browsing the international diplomatic documents and each country's historical records in the early twentieth century (the typical example is Japan's Meiji Reformation Centenary Exhibition in Yushukan Shrine), we will find that national interests became a sacred idol, for whose sake any evil means could be overtly adopted. In the early twentieth century, the standardized education system set up by major powers instilled the concept of "supremacy of the nation" and narrow-minded nationalism into the youth.

1.4.3 The Shift of Class Power and the Disintegration of Life

The industrialized development in the nineteenth century brought about unprecedented population expansion. The population of industrial countries in the early twentieth century was two or three times that of the early nineteenth century, mainly because farmers and handcraft workers from small towns swarmed into urban industrial areas. The workers entering the cities in the mid nineteenth century were mainly farmers who left their children in the countryside. They were different from urban citizens in terms of class and income. However, in the early twentieth century mega industry created a legion of industrial workers as well as families with many children in the urban industrial areas, which became an integral part of urban population. The drastic expansion of working class and the ruthless exploitation of workers by industrial monopoly capital laid considerable foundation for the social revolution. The theory of class struggle spread extensively among the working class. The trend of

social equality demanding mitigation of social contradictions also emerged among urban paupers and intellectuals. The domestic class contradictions in Russia and other colonial and semi-colonial countries were extremely intense.

Meanwhile, thanks to the development of science and technology, the automation of industrial production process reduced the demand for non-skilled workers. In major industrial countries such as Britain, France and the US, the population of workers was less than 1/3 of the total employed population. The absolute population of proletariat didn't increase further. In particular, with enhanced management and administrative organizations, developed commerce and universal education, many industrial workers and their offspring left factories and production lines and began to work in offices, control centers, retail stores, government agencies, social organizations and industrial and commercial administrative agencies. Urban middle class emerged quietly. Among workers and farmers producing raw products (including agricultural produces), there appeared in the early twentieth century a number of mouthpieces for different interests groups, such as labor organizations and farmer organizations, which strived to improve their own social, political and economic conditions through coordination with nationalism.

In 1900, the marriage and family in major industrial countries underwent changes different from the past. Free interaction beyond marriage transcended all conservative traditions and church bans. The calls for liberation of women, gender equality and rights of divorce and abortion kept growing louder. At its peak, the social revolutions in Germany and Russia advocated "free love" and the women in Germany were the first to be granted the right to vote in parliamentary election. Meanwhile, the nationalism in Britain and France took rigorous measures to maintain the stability of family and marriage system in order to ensure and reinforce the reproduction base of the country's population. Without exception, the church helped countries to stabilize their regime of patriarchal society. Many countries started to implement policies to encourage marriage and impose heavy taxes on single men and women beyond marriageable age. The implications of family also changed with the changes in society. Social mobility led to massive migration of people. Geographic traditions were gradually discontinued. The integration of industry and commerce drew city and country closer. The setup of industrial and commercial community eliminated the conventional borders between villages, tribes, nationalities and language zones. Diversified and relatively isolated regional characteristics gradually disappeared. The inherent geographical culture and tradition could hardly sustain themselves.

The manufacturing process of mega industry also complicated people's life. The manufacturing process required labor division and segmentation by category and scope. It refined the raw materials, endowed them with technical, utility, cultural and labor values via materialized labor, turned them into products, put them to the market and made them commodities. Every laborer involved in the process was neither able to know the entire process of manufacture, nor recognize the position of his work and social role. People working in administrative departments and other social agencies were of no exception. The mega industry nailed people in formalized schedule and social division of labor on a daily basis, depriving them of a sense of achievement and making them increasingly indifferent to noble ideals and beliefs.

People resorted to recreations and hobbies for spiritual refuge. In 1870, the working time was twelve hours a day, but in 1900 the number of working hours declined to eight to nine in leading industrial countries. In the nineteenth century, the work place, private dwelling and recreational place for workers were almost the same. They faced the same indifferent environment in both work and life. Due to prolonged working hours and low pay, the demand for travel was only limited to the upper class. In the early twentieth century, the residential community was established away from the factory district. Work and private life started to truly separate from each other. All social classes needed leisure life for the same purpose. Commercial consumption, culture, art and sports began to segment people's spare time. Large number of travelers began to drive on the newly built highway networks connecting the city and countryside. The summer beach was crowded with vacationers. Various people frequented restaurants and pubs where they killed time or conducted business transactions. Like infectious diseases, leisure culture and popular arts spread with the mobility of cross-border travelers. A variety of businesses that catered to the needs of private life mushroomed. Housing, automobile, telecommunication, entertainment, art and other new commercial and consumption fields that used to be exclusive to aristocratic class rapidly became available to the general masses.

The nineteenth century left and the twentieth century arrived with its distinct characteristics at the very beginning, which are the extension of the previous century just like Xu Zhimo, a Chinese poet in 1920s, wrote in a poem: "I silently leave as I silently come. I wave my sleeve, without carrying away a piece of cloud." Some of the remaining cloud turned into a rosy twilight while others became part of a gathering storm. But most of it was etched on the memory of everyone who lived in the twentieth century.

Chapter 2
Human Joys and Sorrows in the Process of Industrialization

Abstract Though industrialization sets free mankind in mental and manual labor to some extent, it also brings about spiritual degeneration. As a part of nature itself, human in the industrialized society is confronted with value nihilism.

2.1 Cultural Characteristics of the Industrialized Society

2.1.1 Material Advancement: Symbol of Industrialization in the Twentieth Century

Ever since the commencement of industrial revolution, physical advancement has become the symbol of the twentieth century. Though natural or manmade disasters, political instability, economic depressions and other temporary setbacks are normal in history, the living standards of every generation in the twentieth century exceed those of the previous ones even in relatively underdeveloped countries. Today, the developed economies suffer from a surplus of foods, industrial products and major daily necessities. Every day in supermarkets, there is a great variety of foods which far more exceed what the previous generations had enjoyed in their lifetime. State-of-the-art medical facilities and healthcare system have increased the average life span in developed nations from 45 in 1910 to today's 73. Few people traveled long distance away from their hometown before the construction of railroad. Nowadays, thousands of trains run across the rivers and even continents on a daily basis. The network of thousands of daily flights connects the four corners of the world. In early twentieth century, only one tenth of the literate were senior high school graduates. At present, a bachelor diploma becomes one of the fundamental employment requirements in all industries. In late nineteenth century, telecommunication service was extremely expensive, but now it is cost-effective to acquire information and knowledge via such technology. In 1990s, the living quality of middle class in every nation was more luxurious than the wealthiest American capitalists in the 1920s. In a completely industrialized commercial capitalist society, people can easily obtain higher income, larger house and more socializing opportunities by participating in a variety of professional and business activities.

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The twentieth century industrial civilization demonstrates four key trends:

First of all, the accumulation and growth of knowledge is transformed into physical strength. Science and technology becomes the driving force of industrialization. With the invention of huge coal-powered ore-smelting furnace, iron replaced wood to be the major material in machinery, construction and transportation projects. Following Britain, Germany and US invented nitrogen fertilizer, internal-combustion engine, automobile, aircraft, power system, telegraph, telephone, automated production line, synthesized substances and antibiotics. The renovated communication and transportation systems also facilitated the dissemination and popularization of these inventions. Information is transmitted around the world at the speed of light via satellite and fiber communication, reaching the extreme of physical laws. Energy can be easily obtained from oil, hydrogen ion and nuclear. Thanks to the application of vaccines and antibiotics, the developed countries are almost completely free from the threats of infectious diseases and the majority of the people there can fully enjoy their life. The industrial development reduces the number of farmers. The manufacturing capacity has increased over ten times in the twentieth century. Thanks to the substantial growth of productivity, the number of industrial workers has begun to drop drastically since late 1970s.

The second trend is the free commercial economy. The free capitalist commercial system provides the incentive and advanced structure for the development of productivity. In early twentieth century, travel, business transaction and freedom of employment were considered the basic human rights instead of privileges exclusive to certain social class. The Glorious Revolution in Britain in the seventeenth century led to the tradition of personal property protection, and this fundamental principle has been widely adopted in the twentieth century by constitutions enacted in all popular political systems in the world. The trend of commercial freedom that Adam Smith, a political economist in the eighteenth century, described for us has been realized completely. Free market has expanded to every corner of the globe.

The third trend is market expansion. The networking of transportation and improvement in communication technology result in powerful market expansion. In the past, the scope of a market didn't go beyond the geographical region covered by transportation of commodities, so did employment. In the twentieth century, the completion of canals and railways as well as the invention of aircraft and building of super liner started to shorten the geographical distance between continents and regions and rapidly expanded the industrialization process around the world. All developed countries have been integrated into a single worldwide economic system. A unified world market is formed through General Agreement on Tariffs and Trade (GATT), the World Trade Organization and international financial organizations.

The fourth trend is capital accumulation. Financial institutions and joint stock holding corporations make great efforts to accumulate capital for business purposes. The process started in Britain in late eighteenth century, before which only nations could use taxation to raise funds sufficient for large infrastructure projects. In the process of fundraising, the nations created military forces and other amazing infrastructures, including defense structures such as the Great Wall and forts as well as construction projects such as canals and water conservancy facilities. Private commercial

capital was mainly invested in trading activities instead of manufacturing industry. Therefore, most of the private-owned businesses were labor intensive rather than capital intensive. However, if not fully integrated with the capital, labor would fail to yield surplus value and profit, which led to the lack of additional investment. Thus, the workers had to depend on simple production activities to maintain their basic living conditions. The combination of private investment and labor-saving technologies broke the above-mentioned vicious cycle. In the first quarter of the twentieth century, the net value of all investments nearly doubled. The capital initially flowed into textile industry, road construction, canal building and later into all areas of production. The capital growth increased personal savings and resulted in capital accumulation and large volume of spontaneous capital surplus, spurring the rapid development of western economy in the 1930s. This model of virtuous cycle continued up to the mid 1990s, promoting the industry, transportation, healthcare, insurance, finance, stock market, infrastructure construction in every area around the world and expanding the communication networks across all inhabited regions.

In the twentieth century, physical progress has generally shaped the basic characteristics of the industrial age. In many fields, mankind's existing achievements almost reach their limits. From this perspective, it is almost impossible to make any breakthrough. The internal limitations (limited intelligence and perplexity about the value of life) and external restrictions (such as depleted energy resources, destroyed environment and broken biological chain) have slowed down the pace of our physical advancement. The economic downturn in late 1990s is one of the concrete manifestations. In Western developed countries which dominate the development of mankind, the living standards have reached a plateau stage of indefinite duration. The future advancement will focus on the intermediate domain between physical and spiritual spheres, such as IT industry, bio-engineering, AI technology and other tertiary sectors related to logistics.

2.1.2 The Inhuman "Technology Dominated Society"

The tremendous progress of our physical power in the twentieth century is the development of nineteenth century industrial civilization into a mighty system of science and technology. As Fromm (1900–1980), a well-known German-American thinker, put it, it is "a new society completely mechanized and controlled by computers, dedicated to maximum material production and consumption".[1] Man himself is "alienated". People are losing control of their system and starting to execute commands of computers and networks. Besides producing more goods, pursuing economic growth index and stimulating consumption, people seem to have no other goals. In fact, people are not only exposed to the danger of being destroyed at any moment by weapons that they produce but also under the threat of internal death

[1]"…material production and consumption": Erich Fromm, *The Revolution of Hope: Toward a Humanized Technology*, New York: Harper and Row, 1968, p. 1.

caused by passivity in a philosophical sense. In other words, once controlled by technologies that they have created, people are unable to make active choices in a humanistic sense. We have only one way to follow, that is, to conquer the nature, fight for profit, and submit to our natural instinct.

In the twentieth century, mankind becomes prisoners of their tremendous creativity. Due to the over-emphasis on the supremacy of technology, conquest of nature and material consumption, people lose the extensive contact with themselves and other creatures and renounce their religious beliefs and related humanistic values, solely relying on material and technological values. As a result, they become unable to have in-depth emotional experience. The social system is affected in a similar fashion. The economic growth builds upon the expansion of consumption and extraction of natural resources. The political system calls for politicians that are capable of leading mankind to further conquer the nature. Mankind has also produced commodities that may lead to its own destruction (of course, including special goods, i.e., mass weapons of destruction). Industrialization is so powerful that it in turn dominates mankind. We cannot completely deny the positive significance of revolutionary changes that technology and industrialization have brought to our lives in the twentieth century. The fact that we are still living according to this pattern is actually a tribute to industrialization. Therefore, this book will not elaborate on its merits here. The problem is that most people still believe that industrialization, technology and computerization are the tools for us to reach our goals, unaware of the risk that if technology, industrialization, modernization and informatization are allowed to evolve according to their own logic, they may spread like cancer cells and ultimately pose threat to the whole system of individual and social lives.

The characteristic of the first Industrial Revolution is that people replaced biological energy (the energy from animals and humans) with mechanical energy (such as steam, coal, oil, electricity and atomic energy). These new sources of energy paved the way for the radical changes in the industrial production. The new industrial potential was related to specific industrial organizations (all kinds of enterprises) and organizations that turned products into consumer goods (all kinds of commercial businesses). The characteristic of the second Industrial Revolution is that mankind's thoughts were substituted by the thinking and logic of machines. Control theory and automation made it possible to produce a new electronic brain (computer), which functions far more accurately than human brain. Control theory also created new political and economic orders. Through network and global integration, multinationals become the center of economic machines and financial system. Corporations and even governments are dominated by technical specialists. The relationship between private businesses and government agencies turns into an inter-exchangeable one between the goods and techniques of production organization, implementation and marketing. The existing technical system coming into being in the second Industrial Revolution is regarded by most people as a symbol of human advancement: enhanced power of mankind to conquer the nature coupled with more political freedom.

In the twenty-first century, it seems that mankind can enjoy the fruits of previous generations' labor in all domains. However, few people expect that "the year 2000 may not be the end of an era when people pursue freedom and wellbeing. Instead, it

is the beginning of an age during which mankind is no longer human and turns into machines deprived of thoughts and feelings".[2] In fact, talented philosophers made similar predictions as early as the nineteenth century. Karl Marx detected the risks in mass industrialization and mechanical production to which human beings were exposed. According to him, a highly industrialized society is also bound to become a humanistic world. In his book Technology and Civilization published in 1930s, U.S. philosopher Lewis Mumford (1895–1978) offers some insight into the cultural implications of an industrial society. He proposes the concept of "meta-machine", the collective machine of mankind dominated by absolute rulers and supported by religions and armed aristocrats. It is the prototype of future machines to be made by human beings. The pyramid in ancient Egypt is the product of "meta-machine" built with simple tools. The authority and prestige of the meta-machine is derived from the rules of the universe, precise mathematic calculation, absolute mechanic order and dictation of physical principles. Having been acquired from the calculation and research on astronomy and calendar, these rules of knowledge were later applied to social administration and military conquest. The shortcoming of the meta-machine is that in previous centuries it has brought enormous destruction to the nature during the process of water conservancy, farming, agriculture and urban construction, evidenced by the disappearance of civilizations in ancient Babylon, Egypt, India and Maya. The industrialized development in the twentieth century is also a process of reconstructing the meta-machine. Technological means are utilized to form an overall organization of mankind and highly homogenous social system in which people only play the role of meta-machine's spare parts.

The technology-dominated industrialization process in the twentieth century follows two general principles. First, "anything that's proved to be feasible by technology should be made into reality". Thus, there come the A-bomb, chemical weapons, bio-engineered pathogens and cloned animals. The traditional humanistic values (we can only do things in compliance with the principle of integrating truth, kindness, beauty, rationality and emotion) are completely negated. Advanced technology and updated knowledge become the sole foundation of ethics. The second is the "principle of pursuing efficiency and output". The demand for maximum efficiency leads to the need for minimal individuality. The more effective a social machine becomes, the more an individual is reduced into a purely quantitative unit. That is, it increasingly rejects the individuality and humanistic values. In the process of industrialization, the maximum output requires that the growth of total production is the only yardstick of economic success. Industry depends on consumer demands, which can be guided by commercial advertisements. The model of "production-consumption-production" results in the lopsided development of society. The "quality" of life is no longer important, and the means used to improve social conditions becomes the end. People become accessories to machines and pure consumers. The goal of life is to own as many consumer goods as possible. They spend a lot of time in their boring work, producing goods they are not interested in. However, during their leisure time, they are guided by advertising and pop culture to consume blindly.

[2] "…deprived of thoughts and feelings": Ibid, p. 28.

Passivity is one of the key psychological features in twentieth century industrial society. As one of the symptoms of "alienation syndrome", passivity makes people unable to control his own time, space, interests, hobbies and ideals. Growing under such circumstances, the new generation is not even aware of what constitutes active and humane rationality and ideal. They are no longer in active contact with the nature and unable to identify the names of plants and animals. Submitting to the needs set forth by their idols and the social culture, they are always haunted by a sense of helplessness, urgency, loneliness and anxiety.

2.1.3 Cultural Dilemma in the Industrial Society

Industrialization and the ensuing social modernization have been the global concerns for the destiny of all mankind in the twentieth century since World War II. The modernization of industrialized society implies that the rapid economic growth has initiated the Bourgeois and socialist revolutions, political democracy of representative system, complete detachment of religion and myth from social life as well as secularization. The fundamental characteristic of modernization is high level of industrialization and commercialization, that is, the comprehensive application of modern technologies and corresponding consistent growth of social economy (let's call it "advancement" for the moment) and all consequences caused by the expansion of modern technology—the sum of all consequences on human spirit, values and social conditions. As the author points out in the Introduction, "the greatest concerns that we face in the twentieth century are technological dilemma and value nihilism." All physical and mental issues of the society are inevitably related to these two major problems, which are also culture's conceptual issues in the process of industrialization and modernization.

In terms of cultural study, the age we live in can be referred to as "technology-business age", the essence of which is "technological rationality" as described by twentieth century philosopher Jurgen Habermas (1929–). Due to the domination of technological rationality, any other spiritual beliefs are swept away by the tides of physical creation and commodity consumption. Technological rationality also becomes technological dilemma, which gives rise to "value nihilism". There are problems in the ethics and philosophy of "technology-business age" and the crisis of faith is widespread. It can be said that the two problems are complementary to each other: one is superficial and the other is essential. The analysis of the essence of "technological" issues deduced from technological development of industrial society by Martin Heidegger (1889–1976), one of the greatest German philosophers in the twentieth century, is very enlightening. Heidegger used the philosophical term "Gell-stell" in German or "Enframing" in English coined by himself. This concept aims to explain that the fundamental characteristic of technology in overall industrialization and modernization is the general objectification of the reality. Everything can be produced in accordance with industrial and mechanic principles under the guidance of mathematics, physics, chemistry, biology, electromagnetism, astronomy and

medicine. Everything in the society can be manipulated through theoretical analysis, and the reality can be controlled and modified with the help of technology. No limit or ethical restriction is imposed on the expansion and extension of mankind's technology. It can be asserted that people are dictated and manipulated by the technological spirit of industrialization and modernization—the spirit of "enframing".

When it comes to the life style in the twentieth century, "enframing" technology categorizes all the existing objects and "enframes" them according to their respective physical properties into areas useful for the development of mankind. For example, coal and oil as fuel and energy; iron ore as industrial material; human as labor; and land as commodity speculated by businesses, all of which are further "tailored" and "manufactured" into objects meeting the needs of industrialization and modernization. According to Heidegger, this attitude of "enframing" and "objectification" is rooted in the western metaphysics, which regards all existence as "foreign bodies" and target of conquest. This philosophy belongs to "existentialist history", which is determined by destiny. As the modernization model of western industrialization prevails all over the world, this approach of "enframing" is bound to become universal. In the twentieth century, the concept of "enframing" quantifies everything that exists, no matter it is material, spiritual or biological. Everything becomes measurable, calculable, exchangeable, creatable and replicable.

In mid nineteenth century, Karl Marx noted that in a capital-dominated society everything can be measured by money and is thus exchangeable and tradable. Of course, "everything" mentioned here encompasses the spiritual and ethical domains of mankind as well as the most biological field of human life—sex. Today, across the West, the East, Middle East, Africa, Latin America and anywhere in the world, no matter what the social system is, as long as it has something to do with industrialization, modernization or technology, everything is quantified and calculated. The quality of life behavior is replaced by quantity, and even the life itself is covered by "enframing". The human clone technology is within reach and the social life also becomes a number of quantitative relationships after being "enframed".

Almost identical to the consequences of technologically quantified existence of industrialization and modernization, the modern "technology-business age" simplifies our life through technology. In particular, it employs modern telecommunication and video technologies to transform human life into mechanical events that can be reproduced, presented, reversed and combined. The mystery of social evolution and living disappears, so does the diversity and uniqueness of forms of existence. Everything is brought into a universal form, i.e., enframing. In ***The Art of Fiction***,[3] Milan Kundera, a renowned contemporary writer and philosopher, quotes a paragraph from Heidegger: "As reality is in a state of planned and calculated uniformity, people can only deal with the reality by immersing themselves in the same uniformity. Today, a person without uniform will leave the ethereal impression that

[3]"In *The Art of Fiction*": Milan Kundera, *The Art of Fiction*, Joint Publishing Company, 1993, p. 149.

he no longer belongs to this world."[4] Kundera extracts a key word from Heidegger's analysis of the essence of technology, that is, "uniform". It means that modern people have to be "enframed" after being "tailored" by industrialization and modernization technology. As if in various uniforms, he becomes a "uniformed man". Franz Kafka, a well-known existentialist writer in the twentieth century, vividly describes the feelings of such "uniformed man" in his novel ***The Man in the Sheath***. After Kafka, today's world depends on the giant technological machines to calculate, plan and administrate life and society, which further promotes the degree of human "enframing".

Especially in 1990s when business and finance were integrated worldwide, modern technology is transmitted via computer network and satellite communication, which levels everything in the quantified business market. The societies at different levels of development gradually become identical, under the premise that all societies communicate openly and freely. Information tools and modern means of media place the human society in an even state which lacks particularity. All hierarchical systems of spiritual values and pure ideals like religious beliefs are hard to establish and maintain. Ultimate and absolute ethics and beliefs are regarded as empty theories appealing to no one. Ethical relativism and nihilism are prevalent across all periods, regions, races, cultures, and people of all ages and occupations in the twentieth century, forming a trend that is very difficult to stem. This is by no means accidental. The root cause is that in the "technology-business age" pure technical and material power generally erodes and ruins mankind's spiritual values. Concerning the scientific values of industrialization and modernization that "enframe" us, the greatest harm is that it cuts off the direct relationship between human and the nature in addition to its spiritual impact. We live in cement buildings, ride vehicles and walk on blacktop roads. Our life scenes are away from the nature and the earth. All the characteristics of the nature cannot directly communicate with our souls. The relationship between human and the nature, animals and plants is the utilization of objects by subjects. In the "technology-business age", there is almost comprehensive "alienation of human nature" (which will be further discussed in Chap. 5).

2.2 Social Pathologists' Keen Perception

2.2.1 The Twentieth Century and the "One-Dimensional Man"

After the World War II, the technology and productivity of Western capitalist societies achieved rapid development. In particular since 1960s, capitalism has undergone new changes following the technological revolution based on electronic technology. In

[4]"…belongs to this world": Martin Heidegger, *Selected Works of Martin Heidegger*, Volume II, Shanghai: Joint Publishing Company, 1996, p. 937.

terms of ownership, technological revolution turns tools into extremely complicated automation system, substantially improving the organic component of capital. As it becomes necessary to concentrate a large amount of capital, the capital partnership in the form of stock-holding company becomes the basic model of capitalist ownership. Meanwhile, with the increased percentage of nationalized businesses in developed countries, the states and international organizations reinforce their role of economic adjustment and control. Technological revolution gives rise to a class of professional managers, and the percentage of white collars exceeds that of blue collars. Manual workers also equip themselves with knowledge at a faster speed. Capitalist countries widely adopt the policies of high production, wages and consumption along with social welfare and security measures. The middle class keeps expanding and the labor-capital relation becomes less tense.

Herbert Marcuse (1898–1979), an American philosopher of German descent in Frankfurt school, describes it as a "wealthy society" as well as a "sick society". In his article "***Aggressiveness in Advanced Industrial Society***", he summarizes the characteristics of a wealthy society: highly developed industrial and technological forces are used to manufacture and distribute luxury goods; the living standards are improved and the class gap is narrowed; the economic and political powers are highly centralized and monopolized; advanced development of researches with political and commercial purposes and capital groups' control of working and leisure hours of workers prompt the comprehensive commercialization of human life. Such a "sick society" has two features.

First, the contemporary society turns human into one-dimensional individual. The developed technology controls the entire process of material production in the society and reinforces its manipulation and control of human psychology and mind. Consequently, people have to submit to overall needs of the society. Therefore, people only have one direction and dimension consistent with the existing system in considering economic, political, scientific, artistic, philosophical and daily issues, and are deprived of a second direction or dimension. That is, people are no longer able to negate and criticize the existing social system. They also give up the pursuit of rationality, freedom and other values, which implies the destruction of human nature. The modern society assumes a form of disguised totalitarianism, in which people are controlled tools and reduced to machines by automation. Both human and objects become targets of management. "The more reasonable, effective and technical the inhibiting social administration becomes, the more difficult it is for the controlled people to break the enslaved state."[5] The modern society also creates a kind of lifestyle, impelling people to solely seek material enjoyment and lose the ability to pursue spiritual freedom and critical thinking. The advanced industrial civilization represents the rationality out of irrationality. Its productivity and capacity to expand facilities for comfortable life results in a state in which "people seem to live for commodities. They regard automobiles, Hi-fi, duplex and kitchen apparatus

[5]"…the enslaved state": Herbert Marcuse, "The New Forms of Control", "One Dimensional Man", *The Frankfurt School*, Shanghai People's Publishing House, 1981, p. 110.

as the soul of their lives".[6] The mass transportation and communication devices, all kinds of daily necessities, entertainment and media products in the modern society underlie established attitude and habits. When accepting commodities, people are instilled with a specific lifestyle, namely, one-dimensional lifestyle. Though science and technology are apolitical, they emulate ideology, defend the existing system and serve the function of submitting people to the society and stabilizing the governing regime. The more developed science and technology become, the more control the ideology gains in the industrialized society. The suppressing effects of movies, TV and advertisements on people are apparent. The individual space of mind is almost fully encroached upon and corroded by the technical reality. People generally tend to follow their intuition.

Second, the modern society is highly aggressive. The society increases the destructive instinct of mankind, represented by the militarization of modern society. "We consider the militarization of a wealthy society the most visible social mobilization of aggressive tendency. Such mobilization is not limited to the compulsory military service and development of ammunition industry. Its true nature is completely exposed in the propaganda of 'providing the public with spiritual food'."[7] The aggressiveness of modern society also lies in "technical attack", which utilizes highly automated machines as its tool. "The new form of attack is to effect destruction, a process during which the attacker doesn't have to befoul his hands, has no physical contact with the victim and is inflicted with little mental burden. The murderer remains clean both physically and mentally". Some individuals' sense of guilt and responsibility is overwhelmed by technical and political machines. For example, the US military puts forward the theory that it makes people feel less guilty to kill with hi-tech weapons than in person because the former is like playing video games. Another example is the attack against the ecological system. Business expansion ultimately destroys the nature and inhibits the lively and romantic fantasy of sexual instinct. When the society becomes aggressive on all fronts, it indicates that "the society has a suicidal tendency, and we can identify in individual instinct the root cause of the game which completely annihilates the globe."[7] Marcuse describes the rule of capitalist development in the formula below:

> Technical advancement = growing social wealth (increasing GDP) = expanded enslavement[8]

The immediate consequence of enslavement is the twisted personality. In capitalist culture, the central concern regarding personality is "alienation". U.S. contemporary psychologist Erich Fromm (1900–1980) points out that the western society in the nineteenth century is by nature competitive, accumulative, authoritative, aggressive and personal. Exploitation and accumulation caused human suffering. Thus, the working class became the victim. Asia, Africa and Latin America were the helpless

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[6] "…as the soul of their lives": Ibid, p. 113.

[7] "…with spiritual food": Herbert Marcuse, "Aggressiveness in Advanced Industrial Society", *Philosophical Translation*, June, 1978, p. 20.

[8] "…annihilates the globe": Ibid, p. 22.

targets of American and European imperialism. In late nineteenth century and early twentieth century, the reform campaign was launched in hope of curing these social ills. Both anarchism and Marxism put emphasis on the elimination of exploitation and liberation of mankind. After 50 years of various social revolutions, it seems that capitalism has become healthier. "In fact, though the twentieth century witnessed material prosperity and political and economic freedom, spiritually its ailment is worse than that of the nineteenth century. Stevenson put it succinctly: it is true that 'we are no longer in danger of becoming a slave. But we face the potential risk of becoming a robot.'"[9] According to him, the major influence of the twentieth century capitalist development on personality is "alienation". "It's a kind of experience in which people feel like an alien or even seem strange to themselves. He doesn't think he is the center of his world or the creator of his own behaviors. What he experiences is that his behaviors and their consequences are his master, which he has to submit to."[10] This indicates serious alienation. He considers himself an impoverished "object", which needs to be enriched by other things and always rely on others' comments to guide the direction of his life.

Why does such alienation appear? In the modern western society, the production, consumption and interpersonal relationship turn people into simple components or machines in the industrial, commercial and financial networks. In the industrial society, a worker is an economic atom operating in accordance with a predefined procedure, so is the management. In this process, consumption becomes the purpose and is controlled by public opinion and advertisements. The personal relationship is that of mutual utilization and interest exchange between two abstract production machines, business entities or economic bodies. Below the surface of humanity, there is naked alienation and indifference. A modern individual perceives himself as a commodity in the auction market, aiming to successfully sell himself for a good price. In this process, an individual is bound to lose his dignity and self awareness. "An 'object' cares nothing about itself. However, once a person becomes an object, he will lose his identity". "On the verge of the abyss of emptiness, this kind of anxiety is more terrifying than the torments in hell, where I am punished and tormented. However, the emptiness will drive me crazy because I can no longer refer to myself as 'I'".[11]

[9] "…expanded enslavement": Herbert Marcuse, "The Leftists under Reactionary Rule", quoted from *Introduction to Contemporary Western Philosophy*, Wang Shouchang & Che Mingzhou, Commercial Press, 1983, p. 257.

[10] "…becoming a robot": Erich Fromm, *The Sane Society*, Taiwan Zhi Wen Publishing House, 1975, p. 91.

[11] "…has to submit to": Ibid, p. 102.

2.2.2 *Analysis of Capitalism from Weber and Sombart's Approach*

In his book ***Protestant Ethics and Capitalist Spirit*** (published in 1905), Weber incisively reveals the major catalyzing and change-inducing effects of Calvinism on the emergence of capitalism in the eighteenth century New World. Weber holds that the Protestant ethics are used to promote asceticism, passively forcing the followers to engage in lifetime repentance for born sins and believe in "predetermined destiny". The trend of luxury and laziness was regarded as devil and duly punished. As this tenet imported from continental Europe was more absolute and extreme than Catholicism, it gradually lost its popularity because it wasn't conducive to the entrepreneurship and internal teamwork among the New England immigrants during their exploration of the New World. Soon, a number of religious leaders who initiated religious reforms integrated the hermit-like earthly labor and atonement with the sacred "vocation" of the God's elect to rebuild the ideal world. They began to emphasize the salvation of souls by becoming rich through hard-work and frugality. This eliminated the equation between wealth and sin, crowning and legitimizing Franklin-style capitalistic spirit.[12] As the Protestant ethics changed from the ideal state "above worldly consideration" to the earthly mindset, the capitalistic spirit under the guise of religion slipped through the imposing gate of the Middle-Age religion and ran amok in the world.

According to Weber, capitalism had the hidden weakness in its early stage. One is "asceticism" and the other is its inherent disease—"greedy snatch" diagnosed by German philosopher Werner Sombart (1863–1941) in his ***Modern Capitalism*** (1902). Capitalism's two characteristics identified by Weber and Sombart can be defined as "religious impulse" and "economic impulse". During its rising period of capitalism, these two forces restrained each other. The former fostered the meticulous and conscientious management style of capitalists; the latter nurtured their adventurous spirit and greedy desire to explore new territories and conquer the nature. In the cultural domain, the emergence of capitalism helped artists get rid of their dependence on feudal aristocracy and religious patrons, giving full play to their Faust-like imagination and pursuit for individual liberation and self expression. As the twins of capitalism, once the entrepreneurs and artists worked together and achieved the development of capitalism, they started to be hostile to each other. Though they shared the pursuit for individual freedom and liberation, they expanded in different domains due to different roles, threatening the very survival of each other. In addition to their greed for money, the entrepreneurs instinctively strived in terms of culture to maintain their economic status and stabilize social and political systems, opposing the artistic inspirations contrary to "functional rationality". In return, the artists set no limits to their development of human nature, only held themselves in esteem and intensively attacked utilitarianism, institutionalization and money worship. In the past century, modernist artists in the west adopted the attitude of absolute separation

[12] "…refer to myself as 'I'": Ibid, p. 101, 110.

and rebellion by focusing on dismantling and negating the traditional capitalist value system and gradually built up the "cultural hegemony" in serious conflict with the capitalist economic system.

The root cause of this situation lies in that of the two mutually restraining components in the capitalist spirit only one is left, namely, "economic impulse". "Religious impulse", the other inhibiting and balancing element, has been depleted by the breakneck development of technology and economy. The religious guise of asceticism and frugality representing religious impulse was removed by laws of the secular society. Later, the bond between human spiritual values and transcendentalist religious mindset was broken by realistic literature, pragmatic philosophy and technological rationality in the industrialized age. At last, the cultural reform movement and hedonistic concepts such as installment and credit consumption in the early twentieth century completely smashed the foundation of ethics that it represented, transforming the society from the conventional Protestant lifestyle of "work first and enjoy later" into the commercial capitalism dominated by credit purchase, advanced consumption and carpe diem. Once free from the restriction of religious asceticism, the Western capitalist system is bound to grow monstrously and give rise to conflicts between economy and culture. As the economic impulse becomes the sole master of social development, nothing in the world is deemed sacred and everything is subject to conquest and blasphemy at will. Development and reform as well as profitability and consumption are perfectly justified. The immediate consequence of social secularization is the cultural blasphemy against god. Thus, capitalist spirit can hardly offer any "ultimate meaning" to the existence of mankind.

In parallel with the depletion of "religious impulse" is modernism and pop culture, an outstanding topic which will be discussed further in Chapter Nine. How did modernism emerge? First of all, it was a response to two social changes in the nineteenth century. On one hand, the radical changes in the modern world, the fluid relationship between nations, the evolution of Western culture and the cultural conflicts between the East and the West disrupted the old time-spatial order and mankind's traditional awareness, throwing people into confusion as to how to cope with social environment and define the nature and mankind in spiritual terms. On the other hand, the nihilism of belief led to the comprehensively disjointed cultural tradition. Human beings elevate themselves up to the sublime position of god without being able to control and restrain themselves. The modern artists are the first to capture this sense of confusion and self-doubt, as can be strongly felt in the cultural and art works around 1910. In essence, this trend is an attempt to attack and overthrow the orthodox cultural order of capitalism. In its early stage, the "avant-garde" awareness mainly criticized the conventional capitalist values in terms of artistic innovation and aesthetic taste. Along with the celebration of self infinity and negation of rational world outlook, modernists started to implement their thoughts and attitude on life through operation of commercial capital. By 1960s, the tide of modernist art and culture converged with pop culture and commodity production, completely overthrowing the traditional capitalist culture. The cultural awareness that used to be popular among a few elites

turned into a form of pop culture, and with the support of commercial capitalism, modern culture ultimately assumed a dominant position by replacing the culture in the age of industrial capitalism.

However, modernism is also confronted with the faith crisis. The contemporary worship of modernism in the cultural domain actually replaces the binding and integrating functions of religion on society and human spirit with the cultural reinterpretation of the meaning of life. It also fills the enormous spiritual void resulting from the disappearance of "religious impulse". On the surface, modernist arts continue to use some effective techniques from traditional religions to enlighten and elevate people with outstanding moral characters, which produce catharsis effect similar to that of religion. Nevertheless, inspired by individualism in the last century, various schools of thoughts have sprung up and kept on upgrading themselves. Thus, the sanctity of culture vanishes. In particular, modernist arts always take personal perception as judgment criteria, trying to minimize the aesthetic gap and seeking improvisatory impulse, direct sensational pleasure, synchronized reaction of physical body and instinctive resonance. As a result, none of these schools have sufficient sense of responsibility and spiritual foundation to form an authority to overwhelm human spirit. Thus, new schools have to be created to replace the old ones on a continuous basis. Like an empty bowl without any water left, modernist schools of thoughts only retain the spiritual shell of rebellion. Its original powerful critical spirit degenerates into void semantic games and superficial pursuit for fashion so as to please the public. After 1980s, modernist schools of thoughts in western developed countries were swayed by the middle class, which played a leading role in the pop culture. Arts, thoughts and culture became commodities that could be readily marketed and reproduced, and counter-cultural movements gained significant momentum.

2.2.3 Fundamental Contradictions in the Capitalist Culture

More than two centuries of capitalist evolution and development has given rise to fundamental contradictions among three major domains: economy, politics and culture (culture in its narrow sense refers to all kinds of cultural forms consisting of literature, arts, religion and thoughts which can be used to interpret life). Independent of each other and centering on their respective core principles, the three domains operate according to different rules and conflict with each other. In industrialized and post-industrialized societies, the contradictions in values and structure are even more intense.

First of all, let's take a look at the economic domain. Having promoted the development of capitalism and experienced technological and management revolutions, this basic category becomes a self-disciplined system featuring strict hierarchy and work distribution. "Efficiency principle" is the rule of all activities with the goal of maximizing profit. In this increasingly impersonal system, mankind's rich and

diverse personalities are reduced to simple roles allocated by work. Meanwhile, the increasingly strong union between technology and economy advances the progress of the society symbolized by the material production, offers extensive employment opportunities and sufficient social mobility, and also facilitates the development of a consumption society.

The second is the independence of political domain. In the development stage of industrialized society, the capitalist countries' governing tools (political and legal authorities), which remained relatively less developed, encouraged the free growth of economy. The economic crises and political conflicts in the twentieth century prompted governments to focus on the centralization of power. Besides maintaining social orders and arbitrating in disputes among different interest groups, the governments started to intervene extensively in the economic production process, wealth distribution and capital flow, deal with international relations and become another large kingdom outside the economic domain with the formation of international economic system. Its core principle is the concept of "equality", involving human rights, law, race, gender, education, welfare, employment, international relations, etc. In response to the increasing demand for "equality" in various fields, the Western governments not only expand their bureaucratic system to administrate the society on a comprehensive basis but also gradually shift from the traditional representative system to the direct public participation. Though class conflict and confrontation is somewhat under control, the opposition between the public and the bureaucracy becomes a new issue.

The third is the cultural domain with serious rupture and reversal. Rather than the "economic benefits" in the first domain or the "equal power" in the second domain, its core principle is "self expression and self satisfaction". The cultural domain promotes "individuality", "creativity" and "anti-institutionalization". With the economic domination of social life, increasing commercialization of culture and hi-tech becoming modern people's totem, the slowly changing cultural domain is in retreat even though it puts up a stiff resistance. The Western civilization's century-old modernist movement is the cultural crystallization of such conflict. People usually measure economic development and political reform with the progress of history and yardstick of rationality. However, we often find "atavism" and anti-rationality in modernist and post-modernist literary and art theories and works. Since artists, writers and scholars seek pristine qualities and miss traditions, they tend to depict the ridiculous fallacy of real life and adopt and combine mankind's cultural heritages beyond time and space.

The above perspective, which shocked the Western intellectual circle in 1960s, is a comment on capitalist culture made by renowned US contemporary social critic Daniel Bell (1919–). Faced with the radical student movements inspired by Mao Zedong's revolutionary theories in the West in late 1960s, Bell proposed that "thinking should not be regarded as secular religion" so as to avoid "social turmoil and violent behaviors".[13] In late April, 1968, Bell and a group of professors who took

[13]"…Franklin-style capitalistic spirit": Max Weber, Protestant Ethics and Capitalist Spirit, New York: Charles Scribner's Press, 1958, pp. 48–52.

a neutral stand tried to stop the violent clash between the police and students on Columbia University campus in a student demonstration, but to no avail. Several professors and students were injured and the president of Columbia University resigned. New York's academic community split due to diverging views. Under such circumstances, Bell gradually formed the awareness of "cultural conservatism", redirecting his criticism of capitalist culture to the position of "selective rebellion". Later, from the perspective of intellectual elite, Bell adopted an attitude of harsh criticism towards pop culture and civilian "liberation" movement and deliberately undertook the mission of self criticism towards the liberal reform philosophy. His disclosure of the inherent contradictions in capitalist culture focused more on belief and authority, maintaining the succession of civilization and elevating "the end of ideology", "post-industrialized society" and the criticism towards capitalism to a comprehensive theoretical system covering politics, society and culture.

Bell designed a broad-sense cultural worship for post-industrialized society, namely the theory of "public family", which bore similarity to the contract system of primitive tribes, Utopia described by Greek philosopher Plato and socialist collectivization. In terms of thinking and value orientation, he regarded primitive community, Utopia and political organization and economic distribution model of socialism as the reference and components of his theory. He pointed out that the mission in the pre-industrialization stage of capitalism is to deal with the nature; in the industrialization stage it is to deal with machines; and in the post-industrialization stage the nature and machines are submerged in the grand background of human existence. Thus, the number one issue in the society is the relationship between people and between people and themselves. In terms of politics, the theory of "public family" upholds "liberalism" defined by Kant, which regards individual as the basic unit of political system, differentiates public from private and protects the political rights and privacy of individuals. In the economic realm, every citizen shall be entitled to "minimum social ration" provided by the society to meet the basic needs. It opposes the wealthy people who transform their capital and property into excessive prerogatives and controls in other fields. The aim is to restore the enduring values and fundamental authority of opinion in traditional culture. On the other hand, as the check-and-balance mechanism between social economic system and cultural system, the political authorities shall also value long-term public interests and cultural heritage, rectify the defense for private property or the infinite tolerance of collective demand (unlimited democracy and vulgar political act) in the past, arbitrate in all kinds of controversies and mitigate various social contradictions based on relative balance, freedom and equality, need and desire as well as efficiency and welfare.

2.3 Massive Social Transformation and the Dissolution of Economy and Culture

2.3.1 The Prevalence and Decline of Capitalist Economic System

Since the industrial revolution when the improvement of material living standards was considered the key goal of human pursuit, no other economic system could have matched capitalism. It explores natural resources, which are made into all kinds of consumer products with the help of technology to fulfill our desires. It establishes a market with swift circulation of commodities as well as a financial network to enable the flow of currency and capital. Its ideology acknowledges the legitimacy of greedy motivation in our animal instinct (the rationality of evil human nature) and encourages people to fulfill the goals of building personal wealth and improving living standard by any kind of selfish approaches. In the political system, it follows through the basic principle of commodity exchange and sets up a political balancing mechanism among different interest groups with the election rule of one person one vote. Since it completely destroys mankind's traditional spiritual and value system of "hierarchy and priority for intellectual privileged class" with commodities satisfying our desires, other ideologies emphasizing spiritual values and ideal goals could hardly compete against capitalist system in the twentieth century. A closer look at the impact of prevailing capitalism on economy in the second half of the twentieth century will enable us to detect its decline despite its domination. In the 1960s, the world economy grew at 5% per year (allowing for inflation); at 3.6% in the 1970s; at 2.8% in the 1980s and barely 2% in 1990s. Capitalism is all over the globe but its growth rate also decreases. It lost 60% of its momentum in two decades.

The panaceas promised by capitalist economic system over the long term—sustained economic growth, adequate employment, financial stability and pay increase—are losing their efficacy. The inherent disease of capitalism breaks out on a large scale at the peak of its strength. When it brings huge changes to the social structure, the cultural elements it destroys and dissolves in the social structure start to erode its body like cancer cells. In early 1990s when the Cold War was over, the capitalism seemed to present a vision of worldwide economic prosperity and ultimate global "democracy". Some scholars in the mainstream US society even jumped to the conclusion that the capitalist system had scored permanent victory, as shown in Francis Fukuyama's thesis entitled ***The End of History and the Last Man***. At that time, riding on the tide of "Western victory" and the opening up of East Europe and the third world, multinational companies and investors flocked to every underdeveloped country in the world with their capital and technology in the hope of building a transnational, massive and middle-class consumer market, which would offer a permanent solution to the problems in the Western capitalist society.

The capitalists reckoned that the middle-class consumers in these regions would soon drive Toyota economy cars, surf the Internet with IBM PCs, watch satellite TV, eat Big Mac and enjoy Hollywood movies. However, the dream of the multinational capital was shattered when the Asian financial crisis struck in 1996. Once entering non-capitalist cultural system, the free flow of seemingly fair capital and finance in the global capitalism immediately showed the ugly nature of capital. The pursuit of profit at the cost of others ruins the economic stability of developing economies and at the same time inflicts huge financial losses on wealthy countries' investors. In June 1997, "financial terrorism" manipulated by global capitalism appeared in Hong Kong and Southeast Asia. Except for the Greater China region (namely, Hong Kong, Mainland China, Taiwan and Singapore), which barely survived, the entire Asian financial institutions almost collapsed.

Large amount of capital withdrew from developing countries and the fleeing capital forced these countries to take austerity measures. The worldwide economic downturn swept through Southeast Asia, East Asia, East Europe and Latin America. The sluggish growth rate in the world reduced the price of exported raw materials. As the overseas revenue of developing countries registered substantial decline, they had to slow down their economic growth rate, reduce import and encourage domestic consumption abstinence. The export of US, the representative of global capitalism, declined sharply and so did the profits of many multinationals. The economic recession in the third world also posed new threats to developed countries' stock market and economy. The failure of global capitalism is an irrefutable fact, which is not only an economic problem, but also a cultural concern at the root. The "benefits of competition", the "legitimacy of profit" and the "value of freedom" highlighted by capitalism failed to win general recognition in developing countries. For countries of non-capitalist ideology and non-Western culture, the operation process of capital and the unfair system of international division of labor are detrimental to their economic benefits; in addition they pose tremendous threat to their traditional political system and cultural values. Almost all developing countries are willing to accept the capitalist rules of economic operation, but are reluctant to adopt or wholly accept fundamental capitalist values. We cannot blame these countries for rejecting "democracy" because the capitalist political and economic orders have been established with the developed nations enjoying favorable positions. Who is willing to play a game with the West which you will never win under the rules stipulated by the winner? Free trade and free flow of capital can only be realized in a world where all individuals, nations and cultures are on an equal footing in a joint pursuit of profit and efficiency. Regrettably, our world is far from being like this up to now. The nature of the prevailing capitalism is to pursue maximum profitability by all means without regard for others' welfare.

2.3.2 *"Great Turbulence" of Human Society in Late Twentieth Century*

In nineteenth and twentieth century industrial society, most industrialized nations were formed thanks to their geographical locations, which is the inevitable result of historical development and cultural selection. These regions were subject to the location of natural resources and possession of capital as well as the rapacious plunder and exploitation of weaker countries by the gangster logic of imperialism in early twentieth century. This can be seen when one looks at the border demarcations in Africa defined by Western colonists with ruler. Even two World Wars failed to completely change the basic spheres of influence determined by Western powers in early twentieth century as well as the international political and economic order. After the Cold War, the worldwide social form remained the same despite the impact of capital. The poor nations produce labor-intensive products while the wealthy nations print bills and manufacture capital- and technology-intensive products. Unfair international trade is everywhere in the world. Meanwhile, the global population is growing, migrating and aging. When the unemployment rate surges in developed countries as a result of extensive application of technology, a lot of people migrate from developing countries to developed ones and a considerable part of them are intellectual elites supported by the hardworking people in developing countries. These new immigrants are going to create more wealth for developed nations. The developed countries are full of people living on social welfare while thousands of millions of people in developing nations are struggling with poverty and hunger.

The upgrade of technology, transportation and telecommunication means is enabling us to produce anything anywhere in the globe and market them anywhere at the fastest speed. When the control of national economic system gradually gives way to international financial capital, the sovereignty suffers substantial erosion in the process of global economic integration. The rules of the world trade system are always prescribed and executed by economically advantaged nations, and these nations also act as judges and arbitrators. Britain was the judge of the nineteenth century and the U.S. replaced Britain in the twentieth century. However, the sign of today's economic crisis shows that there will be no dominant force in the twenty-first century that can design, organize and implement economic rules. With the nuclear proliferation and strong opposition by different cultures to western dominance, regionalism will be the realistic order in the twenty-first century. Gone are the days when the US plays a dominant role in the unipolar capitalism's economic world. In particular, when technology, financial regulations and ideology cannot be integrated, the economy itself will get rid of the political and cultural constraints and "Great Shock" will occur. There were indications in the last few years of the twentieth century: the Mexican economy never recovered; China faced various risks posed by comprehensive social transformation after sustained economic growth; Japanese economy was in continuous recession; the hi-tech economy in US barely survived; Southeast Asia suffered a decade's setback due to the financial crisis; European economy made no progress; and Russian economy took two steps forward and one step back. Since the 1980s,

the commercial economy initiated by Western developed countries based on finance and stocks with the production target of meeting the middle class demands has been confronted with complete collapse.

The crisis lies in the economic stagnation rather than complete collapse. What on earth is the social type of world development in the twenty-first century? What are the goals and motivations of our social development? The inherent diseases which have existed since the creation of capitalism are still waiting to be cured. To make it worse, new problems keep popping up, such as how to deal with the human resources regarded as worthless by the financial capital, the rejection of human way of thinking by AI industry and the lack of general recognition of new economic rules by all the countries in the world. Technology and ideology are shaking the foundation of the twenty-first century capitalism, and technology turns skills and knowledge into the only source of sustainable strategic strengths. Advocated by the electronic media and commercial advertisements, the criterion for measuring ideology is the degree of economic development and effectiveness of commercial market. Thus, in order to maintain social stability the governments promote an ideology of "economy supremacy" and inject large amount of long-term investments into technological development, commercial facilities and financial system. Consequently, the social prosperity is shown in the extreme form of so-called "maximization of short-term individual consumption". When technology and economic rules are totally separated from ideology, the "great turbulence" of global community will occur sooner or later in a certain form. Once without its competitors, capitalist economy has to tackle its own problems.

2.3.3 The Answer to the Cultural Riddle of Social Transformation in Industrial Civilization

The technological means of industrial civilization is nurtured by Western culture. For non-Western world, these means are deemed as infidel and illegitimate. However, the human existence and competition for space and resources force the non-Western world to introduce and transfer on a large scale the Western technological means in the process of social development. Once applied, these technological means of material civilization naturally give rise to institutional civilization and Western values in the parent culture. Naturally, it results in conflicts with non-Western cultures and gradually degrades and destroys other cultural forms through its material advantage. Backed by the huge momentum of material revolution, the western technologies make inroads into the developing nations and regions. "With the external characteristics of comfort and convenience, it suppresses the local technologies that can meet the material needs of the people. Along with indiscriminate import of technologies, the Western diet, lifestyle, codes of conduct and values also invade the developing regions and trigger excessive material demands. This exerts great impact on the conduct norms and traditional customs of everyday life, inducing people to give up virtues

such as diligence, frugality, willingness to help, teamwork and forsake the tradition of living in harmony with nature and society, changing people's way of thinking and values orientation, separating technological and economic development from people's cultural environment and ultimately leading to cultural conflicts and social turmoil in these regions. As a result, the technological and economic development gets bogged down".[14,15] The full incorporation of Western and foreign models into the legitimate position of local and traditional technology will definitely lead to the collapse of the latter. Traditional technology is not merely a form; its internal implication is cultural values and its form of existence is reflected by the organizational structure deeply rooted in the society and culture. Therefore, the collapse of traditional technology often causes the breakdown and dissolution of local community, which will gradually lose its cultural identity. Meanwhile, the national system has to face the double challenges from the Western culture, namely, the external pressure of political ideology and the challenge from comprador class and values derived from Western technological models.

Technology plays a critical role on individuals in the social form. As the user and inventor of technology, human is also part of nature. However, in the current social stage of technological development, the technological means symbolized by industry and science has brought harms to the ecological environment and fundamental values of human society. It not only causes spiritual problems but also deteriorates the physical and biological premises of our survival, rendering human bodies unable to adapt at short term to the sharp changes of natural environment brought about by technologies. Our spiritual values system faces challenges in passing down its heritage and the genetic structure of human species is undergoing mutation without being noticed. The spiritual world suffers most. The technological means of capitalist industrial civilization somewhat frees people from mental and physical labor, giving them more free time and space for creative activities. Meanwhile, the convenience of technological means also leads to the spiritual degeneration and stimulates the full satisfaction of our animal characteristics. The endless consumption further segments our time and the quick circulation of commodities keeps reducing our living space. The integration of modern technology and commercial finance results in the mass production of artificial objects and consumer products without being filtered by traditional ethical and spiritual codes, the process of which constantly weakens our spiritual sublimation and eliminates the skillful production embodied with individuality and cultural diversity. In particular, with less and less manual labor, people lose the opportunity to concentrate on and immerse in artistic creation and mental pleasure as well as the chance to get close to natural substances. As to the grave and negative impact of the technological means of capitalist industrial civilization on the natural environment, social form and lifestyle in the twentieth century, this cultural model has finished its historical mission.

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[14]"…violent behaviors": Daniel Bell, "Sociodicy: A Guide to Modern Usage", *American Scholar*, Autumn, 1966, p. 712.

[15]"…gets bogged down": She Zhengrong, *On Ecological Wisdom*, China Social Sciences Publishing House, 1996, p. 189.

Chapter 3
The Sensual Culture in Commercialized Civilization

Abstract Concerned with consumption and sensual satisfaction to the neglect of conceptual culture, commercialization leads to cultural integration dominated by the powerful American culture.

3.1 The End of Classicalism

3.1.1 Common Human Belief in the Twentieth Century

Philosophy once occupied a predominant position in social culture, but since the seventeenth century it had been challenged by science. Science took over the material world from philosophy, so the latter turned to deal with the cognitive nature of mankind. The dualistic structure lasted almost three hundred years and its impact can still be felt today. Thanks to the validity of their methodology and great contribution to the development of human society (especially conquest of nature in material aspects), the scientific concept of materialism has become the mainstream in mankind's culture and academic research. In this trend, the classicism dominated by religion, ethical doctrine, philosophical thinking, artistic edification and human caring took second place and even vanished in some countries and regions. People of the twentieth century pinned all their hopes on technology-based academic approaches: the transformation of natural and social environments where we live, the planning of social development, the control of human behavior, the interpersonal reaction pattern processed through computer; the exploration of microcosm and macrocosm to enhance mankind's capability to perceive and conquer the material world, and the mutation, creation of species and even cloning of mankind. Most people believe that the technology-based knowledge is the real knowledge which forms an effective cultural pattern. Therefore, the concepts of exploration, exploitation, control, utilization and conquest have become mankind's common belief in the twentieth century.

As the "technology-oriented" approach which mainly aims at conquest is applied to the natural and social sciences, instrumental rationality becomes the dominant mode of human thinking without any sense of responsibility. It simply focuses on

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abstract generalization and the so-called "linear correlation" between the object and its definition, overlooking the variability of human emotions and nonessential characteristics of the subject. The new mode of thinking may be valid for scientific theorization and material production in physical sense, but it is bound to cause the loss of humanity if it is used to manage the human society. If all that belongs to human follows scientific principles and is stuck in the iron framework of deterministic natural laws, there will be no place for mankind's will power. Modern people confine themselves to the instrumental rationality brought about by scientific advancement. As a result, the freedom of human nature and dignity of human existence is reduced.

3.1.2 Multiple Alienations of Modern People

1. Alienation from nature

In the field of culture, with the disappearance of classicism, mankind is absorbed into the process of alienation and isolation. Various branches of science have fragmented the overall body of knowledge based on sensory experiences accumulated in past ten centuries. In the twentieth century any experience has to be tested by technological method for its authenticity and practicality. No wonder mankind turns a blind eye to the mystery and sublimity of nature. Man has lost direct contact with the authentic nature. Apart from mankind and manufactured products, mankind has almost nothing. What's worse, mankind even does not feel like communicating with his soul. Technology urges mankind to explore the outside world but the inner world is hard to fathom. Modern man can only treat nature in terms of instrumental rationality from the perspective of practicality. The river exists as a source of energy and inlet of sewage. The forest is the concentration and distribution center of logging industry. The mountain is the source of mineral resources and building materials. Animals are nothing but meat products. City dwellers have been surrounded by a myriad of artifacts and modern life styles. Living in the box-like buildings of reinforced concrete, we eat the meat of those domestic animals which feed on diets added with artificial ingredients and somatotrophic hormones, and the roads we walk on everyday are built with the extracted remains of petrol chemicals. We have been completely isolated from nature. Even a trip to the countryside cannot bring us closer to it, for we are still confined to the urbanized ideas: We try to cover more distance and see more views within minimum time, leaving no time to reflect on what we have seen.

2. Alienation from society

The alienation from society has two aspects: One is the prevalence of absolute individualism. Armed by commodity and capital, the person having absolute control of money takes everything to himself, while the whole society and the others are no more than the means to achieve his goals. The human values and social relationships are eliminated in this process. The other one is ultra-collectivism. As the desire

for production index becomes central in social development, there have appeared various manufacturing institutions which enslave human spontaneity and individual personality so as to gain socialized profit. In this collective system, man is evaluated by his utilitarian contribution to the community. Being an insignificant screw or a negligible gear, he is nothing but a tiny part of the huge profit-making machine which can be replaced at any time. Education aims to create a standardized personality by depriving the individual of his selfhood so that he is easy to manage. As a result, man's natural sensibility is sealed up into a state of languor and interpersonal relations are completely controlled by utilitarianism. Living in a culture where all individual expressions are regarded as childish because they violate the so-called collective will, people are suspicious of and indifferent to each other and the friendly atmosphere is thus seldom seen in the society.

3. Alienation from inclination to be good

The supposition of "human nature's inclination to be good" has long been celebrated by religion or philosophical thinking. In traditional Chinese culture, mankind's inclination to be good originates from the innate benevolence or good human nature. In the twentieth century, the function of religion and ethics has been replaced by science and technology. People no longer need to spend his life purifying his soul. Instead, more and more people do their utmost to possess more capital and make more money and indulge themselves in seeking pleasure and giving full play to their evil nature. When inquired by the innermost kindness or reproached by the society, they would excuse themselves by asking: How much are self-cultivation and virtue worth? What's the use of belief? Or they would just retort with a voice devoid of any sense of shame: I don't mind whether I will be punished by the Providence or not. There is no final judgment in these people's mind. What they believe is only this—"Every man lives for himself and the devil takes the hindmost." They are soaked in material consumption provided by science and technology and dream of living an unencumbered life. Therefore, we may conclude that religion, ethics and cultivation of good nature have been discarded in the twentieth century. Asceticism and temperateness that used to prevail in various cultural systems have first been deprived of moral and theological forms by the trends of legal institutionalization, social contract and rules of commercial exchange and ultimately lost their link with transcendence and mysticism due to industrial age's realism, modernism, post-modernist culture, utilitarian philosophy and technical rationality. The cultural transformation of the twentieth century has greatly depreciated the value of human inclination to be good. This competitive world of business asserts the existence of hedonism in various forms: installment purchases, credit consumption, spoiled friendship, extreme experience, and so on and so forth. All these phenomena display a new cultural trend which is characterized by blasphemy and lack of belief.

3.2 The Sensual Culture in Commercialized Civilization

We will make a proper judgment on various cultural patterns if given a comprehensive approach to research the cultural and social behavior of anyone in any historical period. It will be found that culture and the man living in this culture are branded by the time that produces them, and all social factors are interrelated with each other, such as myth, art, economy, law, philosophy, morality, architecture, music, religion, logic, scientific technology, family structure, act of war and mode of recreation. They form the basic feature of an age. From this perspective, the typical feature of the twentieth century is its sensual culture in commercialized civilization.

The nineteenth century culture, with accumulated knowledge of philosophy and science along the centuries since the Renaissance, formed a series of integrated theories and concepts. A complete set of theories and concepts on traditional music, painting, dance, drama and architecture took shape in the nineteenth century in which we still take pride. And all those renowned cultural figures that we have encountered in our early education, whether they are writers, poets, painters, dramatists, philosophers, architects, and dancers, lived in the nineteenth century. We are so impressed by their enormous contributions to mankind's cultural history that we cannot help but imagining how brilliant the nineteenth century is.

Guided by traditional religion and philosophy, the nineteenth century culture is a sort of conceptual culture which sets reality within the field of transcendental sensibility and spiritual existence. By contrast, the material basis of the twentieth century culture has changed dramatically. The previous chapter has provided a detailed discussion regarding this point. In short, the impact of industrialization and commercialization on human mind and social structure is bound to be reflected on the culture of the period. The act of conquest required by industrialization has thoroughly destroyed natural mystery. Nature fails to provide a shelter for its own divinity and the spiritual realm of the supernatural has been usurped by the utmost rationality of science (Chap. 5 focuses on this aspect). People begin to lose their faith in religion and their interest in mystery. They feel no need for a spiritual attachment to anything in the philosophical sense. Instead, commercialization puts its emphasis on market, consumption and sensual gratification and distracts people from conceptual culture which explores the philosophical meanings of things and social behaviors in a subtle and delicate way. People begin to be guided by their own feelings and evaluate the value of all entity and social relations by almost pure naturalness. It may be concluded that the conceptual culture of the nineteenth century has been rapidly transformed into a kind of "sensual culture" in the twentieth century.

As culture changes from the conceptual to the sensual, all that it encompasses including art, philosophy, religion, science, ethics and law will undergo similar profound changes. In this process, anything authentic or false, scientific or unscientific, correct or incorrect, legal or illegal, beautiful or ugly is decided by the dominating culture of the society. In the age of conceptual culture, the conceptual aspects of science, philosophy, religion, law, ethics and art are valued much more than their sensual aspects, for the latter are usually seen as false, incorrect, illegal, evil, infidel

and even profane. But in the cultural system where sensibility occupies a dominant position, the sensual aspects of science, philosophy, religion, law and art become the most fashionable and mainstream cultural forms. At the same time, their conceptual aspects have been labeled as superstitious, outdated, prejudicial, ignorant, aristocratic and unpopular.

The fundamental features of conceptual culture are as follows: the reality is taken as eternal, spiritual and ultra-sensual; the individual needs tend to be psychic and social; the excessive material desires should be kept under control; social progress is accomplished mainly through self-cultivation, religious and political control; people believe in "existence" in philosophical sense or "deity" in theological sense and ignore those ephemeral values in social vicissitudes; the society requires that people restrain their natural aspects; education and culture help people develop their inclination to be good and form a habit of self-inspection; the basis of truth lies in the inner experience of mystery, for which people are encouraged to make extensive use of intuition, belief, and disclosure of innermost being; moral rules are absolutely indispensable, permanent and unalterable in this system; art is symbolic and takes religion, philosophy and moral values as its main objectives.

The basic characteristics of sensual culture are as follows: the reality is seen as materialistic and any form of existence can be revealed to human senses or to senses extended by material civilization; the basic needs of individual are materialistic and sensual pleasure is stimulated and satisfied to the greatest extent; social progress is realized by conquering the external environment; people accept the changes in sociological sense and constantly adapt themselves to these changes; value is short-lived and mankind's continuous readjustment is endless; education and social trends encourage people to be extrovert, independent and objective; truth depends on observation, survey, experiment, and use of science and logic; morality is relative and changeable; the aim of life is to pursue happiness, and art is designed to provide amusement and make profit.

The moral behavior that sensual culture is concerned with does not care about the ethical purpose, but puts special emphasis on the correspondence between behavior and mankind's natural aspects—happiness in life. What it celebrates is that mankind is allowed to satisfy all desires through various means only if these desires do not get in the way of others. As a result, sexual gratification, financial speculation, prostitution, drug addiction, and homosexuality—all these activities are taken as acceptable in the society. The moral restraints set by this sensual culture, banished from the inward world of human mind and religious super-sensibility, only exist within the legal provisions of social reality. In addition, sensual culture is relative, as the saying goes, "Go where your heart takes you." So goes another old saying, "Change with the times." From the perspective of philosophy, this is "to yield to the changing times and change as the times change." In this trend, we move further away from the conceptual value and come nearer to the simple and direct gratification of desires which brings about the feelings of instability, degeneration and corruption. In the final analysis, this development trend is determined by commercial and economic activities.

In conceptual culture, it is sinful, immoral and even anti-cultural to accumulate wealth and pursue fortune for the sake of fortune. In other words, the accumulation of wealth should be attached to a grander aim rather than yield to the simple desire out of human nature. The Middle Ages advocates devotion to deity; the Renaissance commits to the demonstration of human creativity; the period from the seventeenth century to the nineteenth century is engaged in the conquest of nature and control of interests and markets of different regions. In this century, the significance of economic life and wealth accumulation has been elevated to a new height in the sensual culture. Money is almost omnipotent. It ensures the various properties of the sensual culture to be immediately realized with the slightest effort. This is the essence of commercial civilization: "Money is everything." It brings temporary material enjoyment, strengthens the earthly power and becomes a visual and measurable sign of the brilliance of human life. Yet we know that in the previous conceptual culture, one of the basic criteria for measuring the social value of a person is to what extent he has acquired knowledge and understood abstract concepts.

The art form of conceptual culture differs greatly from that of sensual culture. The former is very much devoted to the spiritual or religious theme. Artists exhibit their aesthetic standards through display of the external feature and appearance of the artistic image, which are used to represent the concepts of eternality or absoluteness with an emphasis on form and symbolic meanings. The conceptual arts are usually related to morality, philosophy, ideal and perfection. Without any sexual content, its artistic themes are filled with moralization, virtuous figure, superman, deity, model, and hero. The art forms are generally standardized and conform to artistic rules, celebrating the victories of eternity and spirit. It is known that such a kind of victory is sometimes tinged with a sense of tragedy, but it possesses the impressive power to enable people to transcend the mortal existence and all secular worries in this world.

By contrast, the sensual culture is predominant in the twentieth century, with its main interest in secular rather than spiritual themes. The aim of artists and writers is to depict artistic themes in a dramatic way to fulfill human emotion and inner desires. What they usually do is to use stimulating and appealing artistic forms to manifest an instantaneous emotion so as to make a profound impression on the reader and audience. Generally speaking, this kind of artistic manifestation does not care about form or style, nor does it value the moral significance of the theme. No matter in plastic arts or literary works, to present a visual image with an emphasis on sensual stimulations is the main concern of artists. Nudism is held in high esteem in plastic arts as senses are given priority. Material desire of characters is increasingly magnified in literature. With the development of sensual culture and arts, their hero or heroine is increasingly depicted as anti-heroic, plain, anti-aesthetic, anti-artistic, anti-social or anti-human. As a result, the centre stage of sensual art and culture is usurped by those figures that are morbid, ugly and vulgar. In most cases, they commit bizarre and perverted acts.

Browsing the sensual culture's artistic works that are subject to the commercial civilization of this century—books, newspapers, periodicals, films and television programs and paintings, we will become aware of the atmosphere of this civilization and find that people are increasingly interested in portraying financial swindlers,

stock market speculators, evil rich men, hypocrites, rogue politician, the heads of gangs, party girls, prostitutes, perverts and all those distorted figures in the business world as well as social or psychological misfits or those who are spiritually or morally unhealthy. These men and their stories permeate the literature, art, science, politics, ethics, philosophy and economy of our age. A case in point is the founder of Quantum Fund and financial robber—George Soros, who triggered the global financial crisis at the end of the twentieth century. Another example is Bill Clinton, who became notorious for his sexual scandals. Both of them are representatives typical of this commercial civilization. They not only succeeded in shielding themselves from mainstream criticisms but also became heroes of the commercial capitalism and "idols of human freedom". Nowadays, the supremacy of commerce over mankind has become an irrepressible trend, which "stains mankind's fundamental ideals and nature's basic conventions" and erodes every spiritual realm of society. Our psychoanalysis and psychology take man as social animal dominated by "sexual consciousness and instinct". Our economics describes mankind and his spiritual culture as a "greedy stomach which consumes capital and money". Our behavioral science preaches that man is no better than a compound body which responds to the surroundings with conditioned or unconditioned reactions beneficial to its own existence. Our theory of biological evolution regards man as an evolutionary matter without much difference from animals. Our medical science and biological control technique take man as an organism with compound cells that can be reproduced by cloning technology according to heredity and mutation principles. In a word, in the sensual culture where commercial civilization is predominant, the natural quality of mankind has been exaggerated immoderately while the spirit, social attributes and moral goodness are completely ignored. Money and capital become the only stimulant that can satisfy and anaesthetize human senses. Sensual pleasure is the quibble of human beings for shirking all natural and social responsibilities.

3.3 The Cultural World of the Postmodern Society

3.3.1 Postmodernism that Eliminates the Distinction Between Elite Culture and Popular Culture with Commercial Consumption

Postmodernism is a reaction to technology-centered modernism which requires conformity to the natural law. Its emphasis is on the fulfillment of mankind's consumptive desires—the cultural concept of novelty-seeking and new sensations. Since the 1960s, there have appeared many new artistic forms, including pop art, the photorealism in paintings, the avant-garde music of John Cage, the stylistic composition of Philip Glass, Punk and New Wave Rock, Jean-Luc Godard's avant-garde film, commercial film, fiction film, and the French noveau roman. All these belong to the postmodern cultural phenomena. In comparison, the artistic styles of modernists such

as Ezra Pound, T. S. Eliot, Wallace Stevens, Igor Feodorovich Stravinsky and James Joyce are deemed to be typical example of repression and standardization which should be overthrown thoroughly. In the postmodernist cultural pattern, the boundaries between academism and popular culture have been broken by people and the distinction between high-brow art and commercial form no longer exists. The kitsch pop culture prevails. There have appeared exotic and gaudy advertisements, motels, shopping centres along the highway, red light districts and nightclubs that are indispensable to urban life, pornographic films and videos, gothic novels, love stories, popular newspapers, biographies of celebrities and movie stars, horror and mystery novels as well as absurdist literature and drama. Even the theories of philosophy and social sciences are to a certain extent postmodern with their theoretical jargon such as disciplines, concepts, terminology and logic becoming more and more elusive and unfathomable. Accordingly, the marginalization of these disciplines appears to be increasingly obvious.

The emergence of this cultural pattern is closely related to changes in the Western life style and economic order that have played a guiding role since the 1970s. Marxist culture critic Fredric Jameson calls it "modern society," "postindustrial society", "consumer society", "media society" or "transnational capitalism". These social changes occurred in the postwar economic boom from late 1940s to early 1950s. In France, the changes began with the establishment of the Fifth Republic. In the 1960s this social pattern quickly spread across the world. Its catalysts include peaceful competition shrouded in Cold War rivalry, new colonialism, Green Revolutions, computerization and emerging electronic media industry. A new kind of society appeared during the time after the Second World War (which was labeled in various ways such as "postindustrial society", "transnational capitalism", "consumer society", and "media society", etc). New consumption types, well-planned product update, drastic changes in fashion and style, the unprecedented permeation of advertisement, television and mass media, the urban-rural integration and universal standardization (which have relieved the tensions between city and country, the central and local government), the construction of superhighway network and the advent of monopolistic culture—all these seem to symbolize a complete break from the pre-war society when high modernism used to be an underground strength".[1]

3.3.2 Two Main Features of Postmodernism: Plagiarism and Schizophrenia

The two main features of postmodernism are plagiarism (or "duplicability") and schizophrenia. Plagiarism means "the death of subject". In consumer society, the cost of original and individualistic cultural pattern is exorbitant. In this case, few people would like to spend years creating a piece of artistic work or honing his writing

[1]"…an underground strength": Fredric Jameson, *The Cultural Logic of Late Capitalism*, Joint Publishing Company and Oxford University Press, 1997, p. 418.

skill for the production of a literary work. Instead, the most convenient shortcut is to "plagiarize", that is to say, to use those commercial material available (all that can be sold in the market can be called "commercial material") to manufacture within the shortest time products for commercial consumption, including cultural products. In order to reduce costs, architectural design is copied from the work of others. It becomes much easier to make money when intellectual property is completely ignored. Literary work is actually patchwork that is put to the market in new package and becomes bestseller for a while. Academic research goes in for "borrowing principle", using inflexible arguments or coining obscure concepts to gain honor and make profit. The second feature of postmodern society is schizophrenia, which can be defined as "the death of judgment". In postmodern society where the external environment is changing rapidly, human beings are surrounded by a great amount of commodities. With the explosion of knowledge, various theories are being updated constantly. People are lost in the sea of information where new products, new patterns, new fashions, and new tastes force people to forget the tradition and past and live simply in the present. In this eternally new world, news media play the role of quickly dumping historical experiences into the garbage can of the time. The function of all media is nothing but to help us forget the past as soon as possible. The market comes to consolidate our "current pleasure" by manufacturing eternally new products. Seduced by such consumption, mankind is almost unable to make an independent judgment on the objective things and distinguish the genuine from the fake, the good from the bad, and the beautiful from the ugly. Mankind almost loses the sense of history (sense of temporal sequence) and indulges in the pleasure of satisfying various material desires. He is no longer able to concentrate his mind on the inner world and the essence of human nature.

Thus, the fundamental logic of postmodern culture is to duplicate as quickly as possible all kinds of commodities at low cost or to consume new (both material and spiritual) commodities of the latest fashion as soon as possible.

3.3.3 How Does the Culture Industry Produce a Sense of Aesthetics?

The cultural industry of postmodern society consists of cultural activities such as popular TV plays, affected in-depth observation programs, sensational blockbusters, false commercial advertisements, theatrical parties held by actors and brokers to swindle the audience, infotainment magazines that kill the boredom after consumption, novelty-seeking clubs, culture touting for restaurant and hotel business, fast-food-like best sellers, sub-literature, sub-art, sub-publication, and sub-culture that result from celebrity anecdotes. They appear to sway the cultural styles of our life. Postmodern culture is grotesque and diversified in form, undaunted in anti-morality, unscrupulous in psychological depiction, and bold in the description of sexual desire. It deliberately caters to the vulgar tastes of mediocre citizens and ridicules the tradi-

tional classical culture. Despite this, quite a few people accept and enjoy it. The reason which accounts for its popularity is that postmodern culture has been absorbed into the system of the repeatedly reinforced commercial society and become integrated with the mainstream culture of the present world.

The aesthetic sensibility produced by the postmodern cultural industry includes: lack of depth despite gaudy packaging, superficial and faint sense of history, split of expression and idea, and strength of sensory stimulation. All these postmodern aesthetic sensibilities have been completely absorbed in the overall process of commodity production. The laws of consumption and capital circulation in the commercial society drive people to constantly manufacture "new" products, from automobile to clothes, from Christmas card to Boeing aircraft, from network-based payment to the virtualization of recreation. Everything that's done aims to cover the production cost within shortest time and multiply the profit to the maximum. Under the control of the social structure which values economy more than anything else, the creation, experiment and innovation of aesthetic sensibility are bound to be affected. In various regulations of the economic structure, its basic social cultural role and function will be changed. There is no doubt that economy directly provides the stable material basis for culture and art, but profit-seeking economic activities are bound to be selective in this regard. The cultural projects sponsored by enterprises and international financial groups carry with them evident economic aims and expectations for profits. Even though there is no commercial purpose, this pretentious cultural form will be used to increase added value to it and enhance the reputation of those financial organizations. It is easy to detect that the development of postmodern cultural patterns of various countries is closely related to the expansion of transnational corporations and financial support of international funds.

3.3.4 The Cultural Integration Driven by Cultural Hegemony

In essence, the postmodern cultural phenomenon that originated in the United States in the twentieth century and then spread all over the world is a special form of cultural aggression and hegemony of Western commercial capitalism. Postmodern culture spreads at such an amazing speed that it plays a significant role in the process of globalization. As this global trend directly results from cultural aggression accompanied by expanding military and economic prowess in the confrontation between the United States and the Soviet Union during the Cold War, it follows that military and economic hegemony is bound to give rise to cultural hegemony. Since the U.S. cultural hegemony regards the latest form of commercial consumption as the criteria for measuring advantage, the cultural specialty and local culture of each nationality suffer overwhelming attack. In so-called "cultural integration" dominated by commercial market and economic integration, the disadvantaged cultures can hardly produce new "heroes of culture". In other words, "there is increasingly slim chance of giving birth to heroes such as Confucius or Mohammed in modern or 'postmodern' society. The major players in the global cultural integration are not those 'cultural

heroes', but average commoners—thousands of immigrants, tourists, purchasers and fans of pop culture." "In the initial contact between a disadvantaged culture and a dominant culture, it is always the local elite of the disadvantaged culture that is ready to accept the advanced culture so as to strengthen or rebuild its hegemony in the local culture. Hence, the globalized elite culture comes into conflict with the localized popular culture within one country. In the process of cultural integration, the disadvantaged popular culture will closely follow the popular culture of hegemony and establish a direct contact with the cultural elite from the hegemonic countries without resorting to local cultural elite. Finally the hegemony of the local culture will be gradually replaced by the global cultural hegemony".[2] The advanced commodity forever carries with it the latest fashionable culture, influencing various cultures that have come into the world market. Besides, the fashionable culture forever functions as the leading element in the global cultural integration. This can be said to be the fixed logic of commercial capitalist culture.

[2]"…global cultural hegemony": He Jiadong, "Typical Text of Cultural Unconsciousness", *Strategy and Management*, May, 1997.

Chapter 4
Rallying Call of the Twentieth Century—War, Revolution and the Downfall of Fascism

Abstract This chapter deals with two world wars, revolutions and the downfall of fascism in the global arena and their cultural influences.

4.1 Cultural Implications of Twentieth Century Warfare

The twentieth century, literally dominated by two worldwide hot wars, the Cold War and numerous regional conflicts and acts of terror, blessed only a small fraction of people with brief periods of peace. Wars may be either labeled as "just" (the anti-Fascist war, national liberation wars, social revolutionary wars, etc.) or "unjust" (invasions, wars fought to carve up the world and expand colonies), but both have had a complex and profound impact on mankind's culture. Whatever its nature is, war destroys everything and yet in a way compels humanity to recreate everything—technology and industries are developed to produce lethal weapons and remake nature in an efficient way; mobilization institutions are worked out for better self-defense. From a philosophical perspective, some hold that war is manifestation of the animal impulse in man, and all those high-sounding war theories and pretexts are nothing but fig leaves for male aggressiveness. Viewed from the perspective of politics, warfare represents continuation of politics and an alternative for economic means, reflecting the background of almost all social behaviors and concepts. Observed from a cultural point of view, war provides stimulus to human thinking and gives rise to numerous works of arts and culture that mirror mankind's mentality and emotions in the process of bloody fight.

The nineteenth century records a history of Western industrialization as well as a process of Western powers' overseas expansion, colonization and unequal trade. It also witnessed the institution of the rule of play, i.e. launch wars—impose war reparations—demand more unequal trade terms—conduct armed colonization—snatch profits—demarcate spheres of influence, of which "exacting reparations" is the most desirable for major powers. Therefore, in early twentieth century driven by the lust for war reparations—an ample and profitable reward—the world's major powers were busy preparing themselves for wars of their own making. By levying high taxes and engaging in nationalism propaganda, they were able to amass tremendous amount of combat capabilities

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to be fully ready for war. By 1914, the eve of World War I, Germany had risen quickly to be a major power at the heart of Europe with greatly improved capabilities in every war-related area. Britain and France, after having carved up most of the world's prime colonies, were gradually setting their eyes on the untapped regions. The United States, with tremendous potential military power, also witnessed a dramatic increase in its comprehensive national strength.

Two sets of figures most relevant to the conduct of war are listed below. Russia then boasted the largest Army and Navy in terms of sheer numbers. Following Russia were France, Germany, Britain, the Austro-Hungarian Empire, Italy, Japan, and the United States. In terms of warship tonnage, Britain was the leading power, followed by Germany, the United States, France, Japan, Russia, Italy, and the Austro-Hungarian Empire. These powers' expansion of military prowess, coupled with their promotion of nationalism and implementation of heavy-taxation policy, however, inevitably led to imbalance in economic growth and inequality in wealth distribution, which in turn intensified domestic class conflicts. If the authorities had failed to wage a prompt war, come out of it as a winner and obtain reparations, crises would have ensued and their rule would certainly have been at stake. Given the worsening class conflicts, the springing up of social revolutions across Europe, and the intensified disagreement among imperialist powers over their fight for colonies worldwide, an imperialist war seemed inevitable.

Compared with high taxation and loans—the primary means major powers relied on to sustain high military spending, war was deemed as a natural act of business investment involving both high risks and abundant rewards. Exploitation of the working class, high-taxation policies as well as the institution of pro-war government financing system allowed the imperialist powers then to channel manpower, funds and materials to their efforts to scale up heavy industries, develop technologies, improve weaponry and establish an effective war mobilization institution. The golden rule of "weapon superiority" and "mighty military prowess" soon spread from Europe to other nations after their successful application in what the West defined as "underdeveloped regions" in Asia, Africa and Latin Africa in the nineteenth century. Oriental states were compelled to institute social reforms and adopt a policy of "enriching the nation and building up military prowess". Consequently, war evolved into one of the most important forms of international relations from the nineteenth century to the twentieth century.

The two World Wars in the twentieth century had both been fought among Western nations sharing the faith of Christianity before they spread to Western colonies and spheres of influence. In Asia, by applying the Western rules of war on Oriental countries, Japan became an avid disciple of Western institutions (in particular its war institutions) and hence one of the major culprits of the Second World War. Although the Second World War concluded in the victory of "justice upholders", there is no denying that major powers' carving up of sphere of influence did not end. At the conclusion of literally every military conflict, more resources and manpower would be devoted to the research and development of armaments to prevent and prepare for the outbreak of future conflicts on even larger scales. In the mankind's endeavor to gear up their commercial economy for warfare, military conflicts developed from the

stage of conventional warfare featuring the use of gunpowder to the stage of nuclear confrontation in less than 50 years in the twentieth century. With the establishment of the new mode of military conflict in the nuclear era, viz. mutual assured destruction, the traditional war logic of "superior weaponry equals victory" somehow lost its appeal. In the 1980s, a new type of commercial warfare principle (economic competition and re-dividing of the global market) emerged as a result of East European political transformations, the disintegration of the Soviet Union, the collapse of the Cold War paradigm and the adjustment of relations between the world's major powers. The logic of this principle is that "more comprehensive national strength and larger economic scale guarantee victory".

The afore-mentioned principles, all of which stemmed from the Western culture, share the defining characteristic of unlimited expansion. Christian tenets advocate the subjective initiative of each individual under the governance of God, the duality of mankind and the world they live in, and materialistic solutions to internal conflicts. Before finding outlets in economic arena such as commerce and market, the cultural tenets' impact on the general populace was primarily one of religion. With the dawning of the era of capitalism in the seventeenth century, however, the conception of capital accumulation was accorded equal importance with the faith in Jesus Christ. For individuals, wealth was accumulated through business development, increased transactions, emigration and expansion of maritime trade. For state players, the primary means were colonization and foreign expansion (often in the name of free trade). By that time, war had become an industry for states. The external expansion of twentieth century Western civilization indicates that profits exacted from colonial and semi-colonial markets serve as a vital material supplement to mitigate the tension and conflicts among different domestic interest groups. As the feast of carving up colonies and semi-colonies drew to an end, the momentum of Western commercial expansion encountered obstructions. Interstate relations among Western powers and intrastate relations among various interest groups became tense again, and wars aimed at redefining sphere of influence broke out on a larger scale. What lies behind all military conflicts throughout the twentieth century, except for those fought for the cause of national liberation or social revolution in colonies and semi-colonies, is the contention for influence and interest.

Western powers' conflicts of national interest in the twentieth century were caused by two factors: possession of resources and trade profits. Thanks to the Renaissance movement and its non-religious interpretations of natural mysteries, a new belief in the invincibility of science was formed. Thereafter, new developments in science and technologies and their respective application in industrial production have given rise to mankind's overdependence on non-renewable resources, which are limited in terms of reserves within a certain geological boundary. In particular, the expansion of maritime trade shed light on the fact that there are abundant resources in places beyond the boundary of one's own state. The quest for resources hence provided a constant stimulus to acts of expansion to every corner of the globe, which ultimately led to an exponential growth of Western powers' naval forces and establishment of their overseas colonies. These courses of action represent the very process during which unjust wars were launched by Western powers.

Trade had been an exchange of goods on an equal footing before military force was involved. Sadly enough, the history of trade has been accompanied by persistent wars and acts of subjugation. Theories of economics postulate that trade should bring benefits to both parties to the transaction. In a highly competitive market, price fluctuations would affect industries in different countries in either of the two ways—commercial profits or the bankruptcy of many enterprises and huge loss of jobs. To prevent the latter from happening, major powers established protective mechanisms in trade and resorted to predatory wars since 1920s. Free trade has never for one single day materialized in the world. Today, trade frictions and the control over resources remain an important factor that triggers wars and conflicts. The US-led Gulf War, for example, was energy-driven; and NATO operations against Kosovo was an effort on the part of the US to derail the EU economic unification process, weaken the economic prowess of the Euro zone, and constrict Russian and Slavic people's strategic space for existence. For states which are admitted to the Western commercial institutions, the more they abide by market rules, the more they will be at odds with Western powers over tense trade frictions. At this point in history, to resolve "differences" via blatant invasion is simply out of the question. To justify military operations, therefore, the US has been accusing other states' political systems of being incongruous with Western trade system and has gone so far as to come up with a number of new theoretical frameworks (neo-interventionism, humanitarian intervention and even the conception of "human rights above sovereignty") to offer convenient excuses for their acts of aggression.

Since Western cultures offer no answer to their irreconcilable internal conflicts, "external conquest" seems to be the only way out. Whereas the conquest of another nation was largely effected through military force in the past, subjugation today is based primarily on economic, technological and cultural means, though military intimidation remains a vital ingredient. But here comes the catch. If all non-Western countries handle interstate relations in the Western mode, will Western commercial capital still be able to enjoy the dominance it has today? Throughout the past 100 years, recurring wars have once and again testified to the fact that the prevalence of Western cultural rules would only aggravate the conflict among various state players. To make matters worse, prescriptions that the West has come up with for this labyrinth of conflicting interests, be it "economic supremacy", "comprehensive national strength", "arms supremacy" or "monopoly and supremacy in nuclear weapons and nuclear technologies", are invariably power-based principles of war and conquest. The nuclear tests conducted by India and Pakistan in July 1996 and the imminent signs of nuclear proliferation at the turn of centuries in South Asia and the Middle East are self-explanatory. As the West opened Pandora's Box, why couldn't other cultures pursue the Western principles of power and war? Once a non-western state player is ready to apply the Western rules, however, the West would find it intolerable and immediately set out to interfere in the concerned country's domestic affairs in the hallowed name of free trade, democracy or the law of market economy. The West's superiority can only be guaranteed through the West's monopoly of its rules of war. To put it in a nutshell, the West doesn't want their rules to be learnt and applied by other state players in the hope to always keep these rules in the its favor.

The principles of market economy, free trade and Western democracy are always subject to Western country's national interests. In fact, never for once has the West put these ideals and principles above their own national interests. Regional conflicts in the wake of the Second World War, be it the conflicts in Korea, the Middle East, Vietnam, Afghanistan, Kosovo, Chechnya, the Falkland Islands or the Iran-Iraq War, the Gulf War, the civil war of former Yugoslavia, all spoke volume of this.

Most unjust wars in the twentieth century either spiraled out of ideological, ethnical and religious conflicts or were driven by the competition for influence, world market and resources. There was no exception to this. The First World War—a carnage in which mankind learned for the first time how lethal industrialization and technologies could be once they are applied to the battlefield—is a strife for sphere of influence among imperialist powers. Back then, "nationalism" was still the prime rallying point for wars and literally all participants of war were convinced that they were fighting for the state, though capital and market expansion were in effect behind every conflict. As the First World War neared its end, social revolutions took place in Russia and Germany in succession. The Treaty of Versailles reached in 1919 failed to establish a rational and peaceful new world order and the League of Nations ended up being a club for the powers to carve up the world anew. China, for example, was compelled to transfer Germany's preeminent interests in Chinese territory to Japan despite its status as a victorious country. The Paris Peace Conference thus triggered the "The May 4th Movement of 1919" and ushered in an era of national revolution and modernization in the modern history of China. In the case of defeated Germany, the arrangements of the Paris Conference delivered such a blow to its sovereignty and national dignity that an extreme sentiment of nationalism and vengeance was brewing, which would soon find an outlet in an ideology conducive to the rejuvenation of Germany. The Russian revolution, on the other hand, alarmed the imperialist powers and triggered the joint military intervention by fourteen countries. The seeds for future military conflicts between two major ideologies have been sown.

The Great Depression, which first hit America in late 1920s and then swept across the entire Europe, prompted the world's major powers to revive national economy and strengthen state institutions through various ideological approaches. The beliefs embraced by the world powers were rapidly diverging. Whereas Germany opted for "national socialism" and Japan favored "militarism", the United States committed itself to the "New Deal", Britain adopted the policy of "appeasement" and the Soviet Union upheld "socialism". Driven by the need to grab new interests, the world powers soon engaged in regional wars. The Japanese troops made the first move by invading Northeast China, setting up the puppet state of Manchukuo and experimenting with so-called "Pan-Asianism project of liberating Asia and expelling Britain, the US and Russia". Germany, inspired by Nazi nationalism, pursued the path of industrialization and rearmament and occupied the Rhineland under the encouragement of France and Britain's appeasement policy, which intended to "guide German forces eastward to attack the Soviet Union". In Italy, where "fascism" had originated, fascists captured Ethiopia in North Africa by force in their dream of reliving the glory of the Roman Empire when "the Mediterranean was a Roman lake" and competed with British and French colonists for turfs in Africa. In Spain, General Francisco Franco—head of

Spanish rebels—destroyed the young republic founded by armed volunteers from 54 countries and established a fascist regime with the support of Germany. In view of international circumstances and its concern of interests, the Soviet Union negotiated peace with Germany on the one hand and, on the other hand, tried to expand its own sphere of influence in self-defense by invading Finland and Poland and annexing small Baltic countries.

In 1939, the Second World War broke out in Germany's clamor to sweep capitalism in France and Britain and communism in Russia with pure national socialist ideals. The German strategy to engage capitalism and communism all at once somehow prompted France, Britain and Russia to form a temporary coalition between capitalism and communism. The United States, though having managed to stay out of the conflict and extract huge profits from arms trade, plunged into the whirlpool of the Second World War and declared war on Germany, Italy and Japan after Japan launched surprise attack against Pearl Harbor and the Pacific War broke out. In the wake of the defeat of Germany, Italy and Japan in 1945, the United Nations was founded and the world's leading powers maneuvered their pieces of strategic interests on a new checkerboard when the world was still in ruins. At the conclusion of the Second World War, Poland's border line further receded from its pre-war level, Germany was divided into two occupied zones, and colonies in the African continent remained under British and French rule. In the Far East, the Soviet Union agreed to attack Japanese Kwantung Army in Manchuria only if the United States and China accepted four conditions: 1. Occupation of the territories of Sakhalin; 2. Independence of Outer Mongolia; 3. Preeminent interests over Lushun (Port Arthur) and Dairen; 4. Sino-Soviet joint operation of strategic rail connections in Northeast China. Despite China's status as a victor of the Second World War, its national interest was harmed during the reestablishment of world order due to its poor national strength. The victory of the antifascist war was not completely a result of the war's justness; rather, it should be attributed to a large extent to the major powers' bartering of interests. At the conclusion of World War II, the Soviet Union and the U.S.' fight over sphere of influence in the core areas of Europe intensified and led to the formation of two blocs. The Chinese civil war was inevitably under the sway of international dynamics, and the emergence of the Taiwan issue was also directly attributable to this two-bloc paradigm.

The outbreak of the Korean War in June 1950 dragged China, a country already afflicted with the gaping wounds of war, into a comprehensive war of attrition with the world's leading power the United States. As a member of the socialist bloc, China was obliged to pin down the U.S. for the Soviet Union. When the US signed the Korean War Armistice Agreement at Panmunjom after the death of Stalin, it came to the realization that it was fighting a war "in the wrong place, at the wrong time, against the wrong enemy". During this period, China sustained devastating losses though its economy had been growing at a mind-boggling rate. In the meantime, the Middle East found itself trapped in the labyrinth of the world's major powers' interests. After the Second World War, the colonies in Asia, Africa and Latin America were swept with surges of national liberation movement that compelled Britain and France to withdraw, the overthrow of senile dynasties, and military coups and civil

wars initiated by young army officers. In order to control the Middle East's oil resources, Britain and the United States jointly schemed to lock Israel and Palestine in an irreconcilable confrontation between the Jewish and Islamic culture. Wars have since then raged on in the Middle East in various forms. Similarly on the African continent, the British and French practice of arbitrarily demarcating African tribes and ethnic groups with rulers upon their withdrawal spelled endless border and ethnic conflicts for the African people. The waning influence of French colonists in the Indochina Peninsula in Southeast Asia invited U.S. intervention in the area, which later led to the 20-year-long Vietnam War that involved China, the United States and the Soviet Union out of their concern for respective interests in the Mekong river region. The U.S. regime and its ideology, however, were almost shaken by domestic antiwar movements. In South Asia, a war broke out between India and Pakistan as a result of the British colonists' retreat policy (leaving behind them insolvable internal conflicts), which was soon followed by the secession of the Pro-India Bangladesh from Pakistan. As the 1950s drew to its end, the Soviet Union and China were engaged in ideological disputes. In early 1960s, with the U.S. and Soviet Union behind the scenes, China and India fought over border disputes. In mid 1960s, regional wars around the world were limited in scale and extent due to the U.S.–Soviet nuclear arms race and the global Cold Peace brought about by the nuclear terror of "Mutually Assured Destruction". In 1968, with its invasion of the Czech Republic, the Soviet Union deprived socialist countries in Eastern Europe of their "limited sovereignty", only to be followed by Yugoslavia and Romania's successive breaking loose from the Soviet grip and the outbreak of the Sino-USSR border conflict in 1969. Shortly thereafter, China placed national interest above ideology and made the daring move of breaking the bipolar system and cooperating with the U.S. on a strategic level. The "Mega-Triangle" (U.S.–Russia–China triangle) came into shape and disintegration of the Yalta system was harbingered.

When the People's Republic of China and the United States established formal diplomatic ties in January 1979, the Soviet Union had its hands full with building a southbound passageway to the Persian Gulf by invading Afghanistan and containing China from countries on the Indochina Peninsula in Southeast Asia, that is, Vietnam, Laos, and Cambodia. China was dragged into a war of self-defense to ward off Vietnamese invaders so as to maintain peace and stability along the border area (The author took part in the campaign to occupy Gaoping). In late 1970s, the U.S. witnessed the waning of its influence in the Middle East as a result of the victory in Iran's Islamic revolution and the outburst of the Iran hostage crisis. Shortly afterwards, in their quest for regional dominance, Iran and Iraq were locked in a lengthy war that would evolve into a complicated armed conflict of religious frenzy and ideology, a prolonged struggle for national interest and regional hegemony and a drawn-out clash in which both the Soviet Union and the United States opted to be an onlooker. In 1982, Britain plunged into a military conflict with Argentina over the Falkland Islands to defend the British Empire's last overseas territory and dignity of a major power.

In its effort to prevent Cuba from turning Grenada into a "stronghold for exporting revolution", the U.S. blatantly invaded the island country in 1983. By mid 1980s,

Soviet economy was already on the verge of collapse due to its armament race with the U.S. Domestic supporters for political reform pressed hard for a total rejection of traditional ideology. Under the mounting pressure of the U.S., the other pillar of the Yalta system was faltering. In 1986, the U.S. launched air attack against Libya under the excuse of combating "state-sponsored terrorism". In December 1989, the U.S. incursion of Panama, launched for the alleged cause of "countering international drug trafficking", ended in the capture of General Noriega and subsequently his trial in the United States. By this time, the U.S. had become the world's sole super power and no major power was able to effectively contain its war-based solution to international issues.

In August 1990, Iraq demanded a write-off of the debts it owned to U.S.-backed Middle East states but to no avail. Under the excuse that Kuwait used to be a province under Iraqi jurisdiction, Saddam ordered the invasion of Kuwait. In the following January, the U.S. and its allies launched the Gulf War to punish Iraq and maintain Western control over Middle East oil. In early 1990s, with the political transformations in Eastern Europe, the reunification of Germany and collapse of the Soviet Union, traditional flashpoints of Central and Eastern Europe that had long been overshadowed by the confrontation between the two blocs were successively reignited. In the autumn of 1991, a civil war first broke out in Yugoslavia—a Southern European state where religious conflicts and geopolitical contentions were deeply rooted—and soon engulfed the Croatians, Serbians, Bosnia and Herzegovina Muslims, as well as Romanians and Albanians who had been harboring animosity to each other for complex ethnic and religious reasons in history. Three years later, the Georgian conflict and Chechnya war broke out in the Caucasus region of Russia.

In 1997, the Middle East-based Islamic extremist groups took a dramatic turn in their strategy by disrupting the security in mainland U.S. With two U.S. embassies in Africa falling prey to the "war of terror" in 1998, a new mode of war that does not distinguish between the front and rear or friends and foes emerged. People from all walks of life, age groups, and social strata were subject to terrorist attacks. The July of 1998 witnessed India conducting a series of nuclear tests, which were almost immediately followed by Pakistan's retaliatory tests. A nuclear crisis, coupled with India-Pakistan confrontations in Kashmir, loomed large over the horizon of the South Asia. On top of this, the nightmare of nuclear proliferation was gradually materializing as states with potential nuclear capabilities, like Iran, Iraq, Israel, Libya, Syria, Algeria, North Korea and Japan, have been seeking every possible opportunity to cross the "nuclear threshold" and force their way into the nuclear club. This dire prospect foretells the rise of regionalism and a deeply troubling twenty-first century. Different civilizations and states and nations upholding diverging cultural values would find it more difficult to co-exist in peace and harmony.

In May 1999, the U.S.-led NATO troops blatantly launched air raids on targets in the Federal Republic of Yugoslavia. The Kosovo crisis escalated and "humanitarian intervention" and "human rights above sovereignty" became the new fig leaves of wars. With the widening of NATO intervention, Russia, which had been keeping a low profile, dispatched peace keepers to Kosovo and controlled key strategic hubs in the concluding phase of the conflict, complicating the situation in Southern Europe

and harbingering the clash between the Catholic and Orthodox Church. During the conflict, the Chinese embassy in the Federal Republic of Yugoslavia was bombed by U.S. cruise missiles. The incident foretold that Sino-U.S. strategic partnership would be reduced to an empty shell and that strategic conflicts between the two powers would be intensified. In the confrontation between China and the U.S., the issue of Taiwan would be a trump card to play against China. Whether China's reunification process will be one of peace or war should be clear by the turn of centuries.

Warfare in the twentieth century represents both a special cultural phenomenon and a means for nations, religions and states of varying ideologies to co-exist. It stems from the most primitive human impulse to conquer and desire for material gains, and bears characteristics of social clashes and conflicts between classes, cultures and ethnic groups in the twentieth century. Also, it bears the hallmarks of the industrial age and technology-dominated era—arrogant irrationality, faith-based bigotry and the desire to annihilate.

Wars in the twentieth century have both offered an unfailing source of inspiration and served as a destructive force to human vitality. Too many people have been inspired by "-ism"s, beliefs, causes, and ideals, agitated by persecution, social inequality, social systems and ideologies, and fought for an unknown and uncertain future at the expense of their lives and peace. Over the issue of warfare, mankind seems to have become more prudent. In the past five decades, the world has managed to steer clear of world-wide military conflicts, and there is a growing outcry against weapons of mass destruction as well as an increasing tendency for states to solve their differences via dialogues rather than military means. Given this, the war in Kosovo, the last military conflict of the twentieth century, may be viewed as a countercurrent to the trend of peace. Its occurrence would surely heighten the peace-loving people's vigilance on "neo-interventionism" and new forms of war.

4.2 Revolution and Cultural Fission

4.2.1 Cultural Implications of Revolution

Revolution is a means through which traditional society achieves modernization. The first revolution in its modern sense occurred in England in the seventeenth century. Despite the religious façade it assumed, the revolution's ultimate goal was without any doubt "modernization", which, as it turned out, was also the movement's end result. Since then, economic power and social organizations have been playing an important role. The French Revolution in the eighteenth century gave rise to "revolution consciousness"[1]—the awareness to reform social and public institutions through regime change.

[1] "Revolution consciousness": George S. Pedi, *The Process of Revolution*. New York: Harper Publishing Company, 1938, p. 96.

The French Revolution awakened "reasoning" in the mankind. As a matter of fact, so many aspects of humanity were "liberated" by the Great Revolution in France that the very word "revolution" became synonymous with mankind's improvement, the accelerator of cultural progress, and the locomotive of development. In the wake of the Great Revolution, the historic development in the nineteenth century was invigorated with new hope by the prevalence of romanticism and rationalism, the overwhelming dominance of capitalism around the world, and the establishment of polity featuring democracy and freedom. During the transition from capitalism to imperialism and colonialism, revolution was the preferred weapon to overthrow capitalism, crush imperialism, and expel colonialism.

Throughout the twentieth century, revolution almost became a universal occurrence in each country's social transformation. This century first witnessed the success of the Mexican revolution in 1910; one year afterwards, the outbreak of the Chinese bourgeois democratic revolution led by Dr. Sun Yat-sen brought an end to the reign of the Qing monarchy; revolutions in Russia and Germany led to the downfall of the Romanov monarchy in 1917 and the demise of the constitutional monarchy in Germany respectively. In 1949, the Chinese revolution succeeded, which was soon followed by the downfall of monarchy rule in Egypt (1952) and successful revolutions in Bolivia (1952) and Iraq (1958). Throughout the 1960's the liberation movements in Asian, African and Latin American colonies surged one after another. Mao Zedong once tersely put the situation as "The demand of states, nations and their people for independence, liberation and revolution has become a mega trend of the age", which turned out to be a succinct summarization.

There is no doubt that revolutions in the twentieth century have sped up the progress of social development and national liberation by destroying feudalism, overwhelming capitalism and disintegrating colonialism. However, there is no denying the fact that the side effects of revolutions were also significant. Given that the revolution-spawning areas were usually characterized by deeply-rooted national traditions and cultures, poor education and backward means of production, it is inconceivable for the post-revolution regimes to set up sound institutions all at once and establish democracy immediately afterwards. In consequence, centralization of state power, pursuant to the law of historical materialism that the economic foundation determines the superstructure, is more often than not the preferred means of social administration.

As revolution progresses, a rapidly expanding national consciousness, be it nationalism, liberalism, socialism or simply religious fervor, would kick in and mobilize people from all social strata, who would then organize themselves in political activities and overthrow the current political system through violent means. As such, a new political system and order is in place and a form of culture bearing little resemblance to original social traditions emerges. A revolution refers to the political crisis resulting from a secondary class's adoption of what the ruling authorities deem "illegal" (often violent) acts, which are intended to overthrow the current government and are likely to change a society's political system or social structure. Its success is symbolized by the authority and stability of the new regime which plays a leading role in the revolution.

Revolution's influence on social culture is as follows. Revolution, ignited by a certain incident, is first of all a "political revolution" representing the emerging political force's challenge to the old regime's authority and expressing the new political group's ideals and beliefs. Then, the events come to be known as the "social revolution" due to their effects on economy, social structure, political institutions, and ideological trend in response to changing circumstances brought about by "political revolution". Finally, the formation of society undergoes such significant changes that every social member's economic status, class status, political propensity and cultural concepts are affected. At this point the revolution becomes a "cultural revolution".

Literally every major revolution in the twentieth century involved the establishment of a new political order featuring expanded, stable, organized and institutionalized political participation, which makes party politics (including the one-party system) and supremacy of ideology inevitable. In Russia, China, Mexico, Yugoslavia, Vietnam and Turkey alike, the common result is the establishment of a one-party political system. Every victorious revolution in the twentieth century means the victory of party politics, though in the preceding centuries revolutions were invariably followed by the restoration of feudal authorities (military dictatorship or monarchy).

A comprehensive revolution involves destroying the current political system with violence, encouraging the emerging groups to participate in politics, and establishing a new political system. In different cultures and different states, the three elements may occur in totally different order and assume different level of importance. In terms of the cultural form and background, twentieth century revolutions can be roughly divided into the Western mode, in which the three phases (the collapse of the old regime, mobilization of emerging social groups to take part in political activities and establishment of a new political system) are clear-cut and successive, and the Oriental mode, which typically begins with political mobilization and creation of a new political system and ends with the removal of the traditional political institutions from power with violence. In the second mode, the three phases may concur simultaneously.

Of all twentieth century revolutions, those taking place in Russia, Mexico and China, including anti-colonialism revolutions in their early-phase, basically fit into the pattern of Western revolution, whereas the second-half of the Chinese revolution, the Vietnam revolution and anti-imperialism revolutions in colonies fall into the Oriental category. One striking feature of the Western mode is the anarchic phase resulting from the moderates, radicals and counter-revolutionists' rivalry for power after the collapse of the old regime. A typical Oriental revolution, in contrast, is an exceptionally long process of "gradual success" in which revolutionists gradually expand their power and turf and a new type of culture begins to catch on in the intellectual circle. In the meantime, the traditional ruling class continues to exercise its authority and the traditional culture persists. Another feature that tells Oriental and Western revolutions apart is that Western revolutions usually consist of contention among various revolutionary groups, whilst in the Oriental revolutions the struggle is mainly between the revolutionary group and the ruling group.

Western revolutions usually begin with the seizure of power in the capital by revolutionists, which is then followed by the control of other regions, including the

countryside. Oriental revolutions often break out in distant regions far away from urban areas and national centers. Upon the establishment of citadels in the countryside, revolutionists gradually encroach upon the regions under the old regime's control and finally take over the capital and political power by gradually escalating the military struggle and other forms of struggle (including cultural struggle). In most cases Western revolutions are targeted at the traditional regime of feudal monarchs and aristocrats, which, in the event of economic crisis, tend to ignite revolutions in every urban stratum if the ruling class refuses to improve the current regime by admitting bourgeois members and intellectuals. Oriental revolutions, nonetheless, are targeted at feudal, colonial regimes or bourgeois regimes backed by Western imperialism. Given the fact that regimes of this type generally possess absolute political authority and military prowess, and that urban bourgeois and the middle class were not powerful enough to effect changes to social structure, revolutions in the Orient can't be successful overnight. Under such circumstances, revolutionists must resort to the strategy of "surrounding the cities from rural bases", one that features the establishment of a revolutionary party under the leadership of an intellectual group. The party serves to rally members of society's lower-stratum and lead in the lengthy process of rural uprisings. From a cultural perspective, Western revolutions, which usually result from the traditional regimes' overall fragility, involve the joint actions by both moderates and radicals in a one-stroke attack to take over the power. In contrast, Oriental revolutions often involve a long process full of twists and turns since they are up against suppression of totalitarian regimes representing the class interests of a small fraction of people.

In the process of political development and modernization, the distribution of wealth and polarization of society are getting increasingly complicated, and social organizations depend on political activities to survive and express their own interests. Of all political activities, revolution represents the most violent expression of interests and the most radical means of reform for various social groups to redistribute wealth and reposition themselves in society. During the revolution, social culture is bound to adjust to the changes of class structure. Revolution, which brings about rejuvenation of culture and social morality, also means the destruction of a complete set of old cultural codes and values. By inspiring revolutionists and people to overcome obstacles and press forward with indomitable will, revolution constitutes the source of new ideals and cultural values. Revolutionary culture is usually distinguished for its lofty ideals, pure ethics, uniform life style, and worship for authorities and ruthless discipline. Revolutionary movies, literature, drama, music, dancing, painting, literary theories and codes of conduct regulating all social activities inevitably bear unique hallmarks. Revolutionary culture models usually embody extreme and radical ethics and ideals, which, in the course of social development, overshadow the national and regional characteristics and cultural traditions of states regardless of their nationality, religions and cultural background. Resurgence of cultural uniqueness and restoration of a country back to its logical track of social, historical and cultural development won't come until the fervor of revolution ebbs. Russia, East Europe, Vietnam, Mexico, Cuba, Iran, Libya, Cambodia, North Korea are all cases in point. There seems to be no exception to this rule.

4.2.2 Cultural Analysis of Russian Revolutions

Russian social forces realigned in the wake of the abolition of serfdom in 1861. The liberal politicians-dominated opposition in the Russian Duma together with rioting peasants became the backbone of the 1905 Russian revolution. The Tsar, while pursuing a ruthless and bloody crackdown on revolutionists, had to declare the institution of constitutionalism. After a brief period of "benign rule" by the Tsar, Stolypin ushered in the era of "political tyranny and economic openness". In 1907 with the implementation of "Stolypin Reforms", during which Russian aristocrats' possession of land was replaced with land privatization and the system of capitalist ownership. In the domain of culture, Russians broke away from the traditional "communal spirit" that favored the poor and embraced the policy of "fostering the strong". As a result of this iron-fist departure from traditions, Russians put money above all else, lost their political passion and went crazy about trade and business. At the turn of the twentieth century, Russia experienced a phase of agricultural miracle and economic boom.

In 1909, seven radical liberalists published ***Road Sign***, a collection of writings in which they repented of and negated past revolutionary deeds. The book "pinpointed the source of Russian intellectuals' radicalism" and one of the authors Struve suggested that Russian intellectuals were destined to be spiritually shallow and politically unrealistic due to their 'non-religious rebelliousness' against the state—a defining characteristic of the class. In order to remove the rebellious streak, reshape their world outlook and revive their spirit, it is imperative for them to return to traditions, seek answers in the Orthodox Church and the Slavic 'cultural soil' and abandon their quest for Westernization. Therefore, the reflections of Road Sign developed from political conservatism to cultural conservatism".[2] The early twentieth century witnessed the rejuvenation of Russian culture, arts, religion and philosophy under the spur of conservatism. The political aspect of this rejuvenation was the advocacy of "supremacy of the rule of law" and the emergence of the democratic constitutionalists who were averse to revolutions. Gradually, the upholders of rejuvenation, who had set out to "salve the souls" and "return to traditions", detached from social political movements and formed cultural elites totally irrelevant to the Russian populace.

In the wake of the Stolypin reforms, the ideology of nationalism and chauvinism was hyped so as to divert the public's attention from domestic problems and suppress liberalism. In this way Russian intellectuals' power of cultural reasoning quietly vanished without a trace. When the February Revolution broke out in 1917 like a bolt out of the blue during the First World War, various political groups hastened to take action. In the following eight months, moderate liberalists, democratic liberalists, social democrats and revolutionary Narodniks took turns to assume political power until the people's democratic dictatorship finally triumphed. The Revolution ended with the emergence of new revolutionary dictatorship, despotism and iron rule in an

[2]"…cultural conservatism": Su Wen, "Pyotr Stolypin's Reform and the Russian Intellectuals' Conservative Zeitgeist", *Dushu*, January, 1997.

era when the counter-revolutionists were trying to make a comeback and Russian troops were still engaged in the grueling World War I.

The injustice of the Stolypin Reforms triggered off a popular revolution against the "reforms", in which the intellectuals who had advocated plural liberalism remained silent under political suppression. They either "buried themselves in the musty old books" or stayed away from the political arena. In consequence, populism and radical fundamentalism took the place of liberalism and prevailed, forcing Russian culture to develop from the extreme of radicalism to the opposite extreme of conservatism. Russian intellectuals gradually lost their voices in social reforms. This is the exact cultural implication of the October Revolution that shocked the entire world, and the Soviet systems which were established thereafter and lasted 70 years.

The social system established after the Russian October Revolution was highly centralized, bureaucratic and hierarchical. All social powers, including politics, economy and administration, were in the hands of the state. Individuals were denied freedom of expression, artistic creation, and the choice of ideology and life style. In 1960 and 1970s, the difference between various social interest groups became overt and clear-cut with the economic growth, the sprawling urban development and the expansion of white-collar workers. To reconcile different social interests, the solution lies in the rule of law, diversification of social structure and the formation of "civil society" rather than party organizations. However, Soviet bureaucratic organizations of all levels then still had exclusive access to social power. Social conflicts were mirrored in the intra-party clashes between the bureaucratic class and the rank and file party members and public servants. The technocrats in the 1970s and 1980s turned out to be poor substitutes for fundamental political reforms. In eastern European countries, the practice of decentralizing power and streamlining government, improving efficiency through the introduction of technologies and regulating socialist economy with the market economy mechanism was also not up to the task of saving the old social system. In mid 1970s, Moshe Lewin propounded what he envisioned the only means to avert revolutions in the Soviet Union and eastern European countries: Every social group and interest group should be allowed to express their will and participate in a freer power competition to make the political system more rational, better coordinate different aspects of social life and create more space for free activities. Moreover, all citizens must be liberated and given access to political life. Finally, parties should restrain its craving for power and evolve into a free political organization with inherent political competition, be it in a single party or multi-party system.[3]

It's hardly possible for Russia to build a dynamic and open society after the Russian revolution. However, a sustainable and stable society must be dynamic. In 1990s, Russia and Eastern Europe lost the stability that they once enjoyed and were thrown into constant chaos brought about by the alternation of governments, partisan struggle, seething popular discontent and conflicts of interests. Despite all these symptoms of social transformation, the cultural and eco-

[3]"…multi-party system": Moshe Lewin, *Political Undercurrents in Soviet Economic Debates*, Tras. Noi Xiaoquan, China Translation and Publishing Corporation, 1983, p. 315.

nomic aspect of society began to be independent of politics. Regime changes wouldn't lead to commotion and chaos. Partisan struggle—regular professional activities of Duma politicians—would cease to be a cause of civil war and social polarization. Moreover, ballots and election, demonstration and rallies allow the public to express their opinions freely and hence serve as an outlet to release public anger and grievances. As to the regulation of conflicting interests, the check and balance of partisan politics, independent jurisdiction and the watchdog of news media would play an important role.

4.2.3 Chinese Revolutions from a Cultural Perspective

The outbreak of Chinese bourgeois democratic revolution led by Dr. Sun Yat-sen in 1911 and the deposition of Qing dynasty's last emperor spelled the doom of feudal monarchies which had ruled China for several millennia. Shortly afterwards, China was under the control of different warlords, through whom foreign powers further consolidated their spheres of influence in China. The 1919 Paris Conference's disdain for Chinese sovereignty sparked the Chinese self-salvation movement. Chinese intellectuals soon inaugurated the May 4th New Culture Movement to totally negate the traditional Chinese value system. Against such a background, intellectuals of various schools of philosophy advanced a variety of means to win independence of the nation and state on their own initiative. Among the multitude of prescriptions they had handed out for the salvation of China were science, democracy, industry, military power and education. Numerous foreign theories and doctrines were also introduced during this period. In the meantime, "imperialist powers were also engaged in China's nationalist revolution by exporting various cultures, philosophies and doctrines under the disguise of economic aid and military support, further widening the gap between social classes, disintegrating intellectuals circle and causing social reforms in China's revolution and the emergence of multiple revolutionist factions".[4]

After years of struggle, two rivalry forces managed to share control of Chinese society. While Chang Kai-shek dominated the upper class consisting of traditional gentries, land lords and national bourgeoisie after his "North Expedition", Mao Zedong organized peasants and controlled the lower strata of society during the anti-Japanese war. Backed by Britain and the US, Chang was inevitably pro-western in his political orientation. In contrast, the peasant revolution led by Mao was a heritage of ancient China's history in several thousand years. The bitter rivalry between KMT and Chinese Communist Party was hence both a conflict of ideologies in the nation's odyssey towards independence and a conflict of interest between "traditional terrestrial civilization" and "western maritime civilization" in China's drive to realize modernization, compounded by long-standing class, regional and cultural differences and overwhelming class exploitation in the distribution of economic benefits. Given

[4]"…human spirit through revolution": Jin Chongyuan, *Culture Amidst the Gunfire—Culture and the Second World War*, Zhejiang People's Publishing House, 1991, p. 2.

all this, China's national revolution was bound to be led by the Chinese Communist Party and bore the hallmarks of nationalism, democracy and anti-colonialism that prevailed worldwide. As part of the worldwide revolution of the working class, China had no choice but to get involved in the "ideological confrontation" between the two blocs—the Soviet Union and the United States.

Despite the establishment of the Yalta system, China was not treated as an equal of the world's major powers. At the conclusion of the Second World War, China was compelled to cede Mongolia and for a time even lost its sovereignty over its northeast. In its attempt to contain the Soviet Union, the United States worked out a number of schemes to include Japan in its bloc. Thanks to U.S. arrangements, Japan surrendered conditionally and managed to preserve the institution of Emperor, which was considered the culprit of Japanese aggression. Driven by their quest for national interest, the United States and Soviet Union even carved up sphere of influence in China. As a result of the changes in international situations, China's modernization process therefore took a dramatic turn. At this point, the inertia of China's history kicked in. Chinese peasants' clamor for "liberation" and the general public's demand for national independence, justice and a revenge for the century-old grievances and suffering surged. With the advancement of the National Revolution, the North Expedition, the land reform revolution, the anti-Japanese war, the civil war between KMT and Chinese Communist Party, and the new-democratic revolution, the revolutionary power of the lower strata gradually swept away the imperialists' Chinese agents, their lifestyle and even materialistic existence, forcing Chang Kai-shek, the upper class of Chinese society and their armed forces to sail across the Strait and withdraw to Taiwan.

In the four decades that ensued, whereas mainland China managed to win international respect and recognition for its traditional "terrestrial cultural mindset" and attain the much sought-after independence and prosperity for the first time since 1840, its involvement in the ideological conflicts between the USSR and the U.S. resulted in the West-imposed military and economic sanctions. Deprived of any option, China reeled back into a "hermit state" and fell far behind as the world marched towards modernization. The KMT authorities had once found a great source of inspiration in historical sagas regarding "resurgence" and "recovery" and hoped that history would repeat itself and it would be able to make a comeback, defeat communism, restore the KMT rule, and "unite China with the Three Principles of the People (i.e. Nationalism, Democracy and the People's Livelihood). However, the outbreak of the Korean War and the escalation of the Cold War confrontation, together with mainland China's rapid growth in power denied Taiwan the opportunity and means to challenge the Chinese Communist Party. With Taiwan's fast assimilation into the Western economic system in the 1960s under the U.S. patronage and the establishment of the Sino-USSR-U.S. Triangle in the 1970s, the two sides across the Taiwan Strait lived in relative peace. Later on, China's adoption of the "peaceful reunification" policy created a peaceful environment, which in turn boosted economic take-off and social development across the Strait. In a more recent development, nevertheless, Taiwan's cultural propensity and social ecology witnessed dramatic shift towards uncertainty and pluralism. "Constitutional and political reforms", "clashes between the seces-

sionists and unification advocates", "democratization and localization", "friction between mainlanders and natives" and movements of the like threw the dazzled Taiwanese into a state of restlessness. Residents on the island are torn between the will to "detach from mainland China on a raft and float on the ocean" and the conceit to "guide mainland China's growth with Taiwan's experience". Together, this kind of mindset mingled with conceit, helplessness and alienation characterizes the Taiwan Consciousness, which in essence is a lack of clear "national identification."

When cracks developed in the Cold War system as a result of mainland China's breakaway from the Soviet bloc out of nationalistic ideals in late 1960s, the Soviet–US–China triangle came into shape, laying the foundation for a transformed international system. In the 20 years following 1979, the coastal regions in Southeast China were transformed into a "prosperous arch" and "urban society" thanks to an average annual growth rate of 17%. In the vast expanse of inland China, rural areas remain underdeveloped and a rural society remains to be a stark aspect of Chinese society. During the reform-based social transformation process, the societal modes of two different cultural forms conflict badly with each other due to imbalance in economic growth and distribution of resources and benefits. Clash between the two societal modes has led to cultural changes. If the "maritime consciousness", "maritime strategy" and "maritime culture", which are spawned by China's global-oriented reforms and opening, win the upper hand, the terrestrial properties of Chinese culture would be transformed. If "terrestrial power" or "agricultural mode" prevails, turbulent revolutions will inevitably recur in China's process of development.

The most sensitive and intriguing issues related to China's opening and reforms are probably the redistribution of social wealth and realignment of interest groups. The key to solve the conflicts lies in "universal education, relatively fair and just redistribution of interests and the flow of considerable capital, technology and skilled personnel to inland areas in northwest and southeast. In the process of social development, China should make a point of making the 'civilization orientation' of coastal regions a model for the inland agricultural civilization and refraining from 'accommodating to the inferior mode of development' and 'being inclined to the appeals of absolute equalitarianism.' In other words, the authorities mustn't accommodate to the outdated 'inland agricultural civilization' by slowing the development of coastal regions in the east. Mutually beneficial interactions between the ocean-oriented civilization and the terrestrial mode should be instituted".[5]

Revolutions in the twentieth century, be it the Russian revolution, Mexican revolution, colonial revolutions in Asia, Africa and Latin America or the revolution of the Chinese people and the ongoing religious revolutions in the Islamic world, are mostly under the influence of the nineteenth century Marxist theory of social revolutions. They not only represent new attempts to transform social institutions and achieve social equality and national liberation, but also mark a tremendous promotion to the historical development of mankind. The consequences of this type of revolution, nevertheless, also have some fallout. The Chinese revolution, for example, is not free of problems which deserve further reflection and consideration. In China's effort to

[5]"…whole life of people": Giovanni Gentile, *The Italian Encyclopedia*, Rome, 1929.

build the nation, improve the livelihood, and perfect socialist democracy and the rule of law, the basic guiding principles over a long period of time have been "seizing political power with military force", "the trinity of politics, ethnics and religion", "ideology first", "worship for war experiences", "polarized judgment" and "escalation of class struggle". These political concepts shaped by traditional Chinese culture turned out to be quite positive when China was engaged in seizing and consolidating its political regime, mobilizing its people, warding off foreign invasion, wielding the collective national strength, safeguarding national interest and promoting reforms on social institutions. However, the same concepts also seriously constrained the improvement of social productivity, popularization of education, diversification of the general public's way of life, and freedom of thought in the intellectual circles. In the last two decades of the twentieth century, the majority of Chinese came to the realization that "revolution is easy but what follows is tricky; whereas reform is difficult to launch but will make things easy." It also dawned on them that "economy and livelihood of the populace" should be accorded top priority once the revolution to win national independence is over. In China's reforms and opening process, various interest groups therefore begin to cooperate and conciliate, and efforts have been made to experiment with political and institutional reforms as well as socialist democracy and the rule of law. In the cultural domain, such concepts as "multilateralism and co-existence", "stability and growth", "progressive reforms", and "duality of culture and politics" emerged; and the general public came to attach importance to historical tendencies, "the theory of antinomy" as well as the values of individuals. At a point when this eventful century is about to draw to a close, this is definitely an auspicious sign for tens of millions of people who have been culturally deprived.

4.3 Distorted Concepts and Cultural Violence

4.3.1 Benito Mussolini and the "Roman Spirit"

On November 7, 1921, Benito Mussolini, former editor of the Milan-based socialist party daily paper Avanti who allied with Italian capitalists, landlords and army officers in founding Fasci italiani di combattimento ("League of Combat") soon after the Second World War broke out, declared himself president of the Italian fascist party. Fasces (in Italian fascio), a bundle of rods with a sharp knife on one end held by ancient Roman official in his inspection tour, symbolizes authority of the leadership. By referring to the Fasces, Mussolini aimed to combat socialists with military and ideological means, emphasize the absolute submission of individuals to the state and the leadership, and maintain rigid legal and class hierarchy. In October 1922, Italian King Victor Emmanuel II ordered the resignation of the anti-fascism cabinet and welcomed the march of 40,000 Fascists troops led by Mussolini to Rome. From then on, Italy would be under the 21-year authoritarian rule by Fascism.

In order to strengthen the Fascist political institution, Mussolini established a complete set of cultural rules bearing the hallmarks of Fascism. The cultural concepts, which were identified with Fascists' so-called revolutionary concepts, were designed to liberate the Italian people from spiritual suppression since the Renaissance. The historian Baudreiro claimed that Fascists undertook to "usher in a new enlightenment, a new encyclopedia that would evolve into the entirety of social, legal, economic, political, religious and ethical concepts governing the human spirit through revolution[6] Mussolini advocated that Fascist party's revolution was one of beliefs and thoughts, bearing little resemblance to the French or Russian revolution that involved institutional changes.

In February 1925, Italian Fascists held the conference of Fascist intellectuals, establishing the absolute leadership of Fascist party in the cultural domain and creating "disciplined culture". ***The Manifesto of the Italian Fascist Intellectuals***, drafted by Fascist philosopher Giovanni Gentile (1875–1944), was released at the conference. It called for the exclusion of nineteenth century culture and emphasized that the close integration of culture and politics served as the basis of Fascist revolution. In February 1926, Mussolini stressed at the art exhibition of the twentieth century Novecento Italiano that artists should have clear political orientations, assume the responsibility of promoting Fascism to the populace and fulfill the mission entrusted by the Party of "creating a new culture, a new way of thinking and a new (Italian) man".

In their effort to mold a new culture of Fascism, transform social traditions and remove the influence of the old culture, especially all schools of liberalism since the nineteenth century, the Fascists embarked on promoting traditional "Roman spirit" through various cultural and artistic means. They decreed that the cultural circle should "describe what happens in the current era" and culture should serve the cause of nurturing the "new man" and turning every Italian into a "new man" who is supposed to believe in, fight for and obey Mussolini. Among the multitude of "new men", a batch of outstanding members with solid faith to Fascism and dedication to the Fascist cause should be selected as the nation's elites. Their bigoted faith in Fascism determined that they would constitute the leadership of a Fascist state.

Mussolini's advocacy of the "Roman Spirit" was in essence an attempt to seek Fascism's spiritual root in cultural traditions and heritages of ancient Rome. In 1937, after five years of planning and preparation, the exposition to commemorate the bi-millenary of the first Roman emperor Augustus's birth was held in Rome. In the exhibition hall adapted from a giant mausoleum, a full array of historical relics and written presentations of ancient Roman political, legal and military institutions and conspicuous feats were displayed. At the entrance to the Hall of Fascist Roman Spirit was inscribed a famous quote of Mussolini—"Italians must believe that glories of yesterday will be replaced with splendor of tomorrow". In pursuance to the objective of the exposition, the movement of "accepting the baptism of the Roman spirit" swept across Italy. Thousands of Italians flocked to Rome for a tour of study and visit. From

[6]"..attained in Germany": *Complete Works of Karl Marx and Friedrich Engels*, Volume 3, People's Publishing House, p. 555.

then on, all new architectures must be built in the style of ancient Rome. Literature, drama, arts and movies must bear the cultural features of the ancient empire. In Italy's foreign policy, the Roman Spirit reflected the cultural awareness to expand and conquer. The Mussolini administration's foreign statements were filled with wordings like "Roman peace" and "fulfill the mission of the Italian civilization". As soon as Italy's invasion of Abyssinia was concluded in May, 1936, Mussolini declared to the Italian people that Rome had once again become the capital of a big empire. Among the dreams of Mussolini was to relive the glory of Julius Caesar and turn the Mediterranean into a "Roman lake" once again. On the walls of Mussolini's office in Palazzo Venezia, the marble pre-Claudian map of the Roman Empire and the new Italian empire were put up side by side in a conspicuous manner.

Mussolini decreed that artists should unconditionally undertake missions assigned by the state. Under the reign of Fascism culture became a tool completely controlled by the state to serve political purposes. Political propaganda was viewed as a concrete and supreme form of cultural expression. Individuals wouldn't realize personal values unless being united with the nation and state as an organic whole. In ***The Italian Encyclopedia***, Mussolini defined "fascism" as such: "Fascism reaffirms that state is the true reality of individuals…The Fascist conception of the State is all-encompassing; outside of it nothing human or spiritual can exist, much less have value. Thus understood, Fascism is totalitarian, and the Fascist State—a synthesis and a unity inclusive of all values—interprets, develops, and brings out the potential force of the whole life of people".[7] Since fascism—an outright cultural totalitarianism—sought to exercise direct control of the general public in the name of state so that "liberalism would gradually shift to disciplined institutions in the cultural fields", the personal control of cultural practitioners was on top of the Fascist administrators' agenda. In 1930s, Italian law stipulated that all artists shall join cultural associations organized by the government and that all members of associations should be artist of "good political and moral conduct" with fascist party membership. In other words, those cultural practitioners who had failed to join the associations would be deprived of their right to engage in creative work. During the reign of Mussolini, the atmosphere of fascist cultural uniformity enshrouded Italy.

4.3.2 Cultural Concepts of German Fascism

The Martin Luther-led Protestant Reformation in the early sixteenth century was like a glimmering light at the end of a tunnel for a brief period. But the failure of the peasants' war put Germany in abject misery in the following two centuries during which it was reduced to the battlefield of contending European powers and the center of turmoil. As a result of the Thirty Years War from 1618 to 1648 between the Protestant Alliance and the Catholic Alliance, Germany fell far behind

[7]"…of international capitalists": Clifton Daniel, Ed. *Chronicle of the Twentieth Century: The Ultimate Record of Our Times*, Jilin People's Publishing House, 1998, p. 276.

its European peers in the process of capitalist development. It was not until the end of the eighteenth century when the French Revolution triggered the bourgeois-led movement of independence that Germany became eager to have a try. As a feeble disintegrated state with untold humiliation, Germany was then surrounded by preying neighbors—the Austrian Empire to the south, Sweden and the British Empire to the north, the Russian Empire to the east and the budding French Republic to the west. After Napoleon's expansionist and anti-feudalism wars in Europe, especially the 1814 Vienna conference, the European powers were poised to carve up the European continent and Germany once again was subject to foreign intervention. The 1848 Revolution was a wake-up call for the Germans, but German was unified only through the dynastic wars in the Bismarck Reich. For ages, Germans had been living under the influence and pressure of the cultures of its western and eastern foes—the French and Russian Slavs. Therefore, a strong sense of nationalism mingled with inferiority and national pride lurked deep in the German sub-consciousness.

The Germans were both ashamed of the long-term humiliation their nation and state had endured and convinced of the superiority of the Germanic race. Out of their "Germany above everything" belief, they held that German wills and interests should be the yardstick for the world and that the mission of Germany was to "judge the entire world and assert that the ultimate goal of history is attained in Germany".[8]

The defeat of Germany in the First World War delivered a heavy blow to the German people's long-standing enthusiasm for nationalism. To make matters worse, world powers' trampling on German national interests at will hurt the German people's feelings. After the War, the will to revenge permeated German society. In March 1921, the European allies demanded that Germany pay colossal war reparation of $56 billion within 42 years and threatened to take away all Germany's gold reserve. Faced with this threat, all of German trade unions issued the following joint statement—"Slavery, which has been abolished in Africa, will be introduced to Europe. The German people are ready to pay for all the war damages, but we will not perish for the interests of international capitalists".[9] In 1926, Grimm argued for German expansion for more space in A People Without Space. Shortly thereafter, Karl Haushofer (1869–1946), after absorbing some ingredients from U.S. Navy theorist Alfred Thayer Mahan's (1849–1914) theories regarding the contention between sea powers and terrestrial powers, founded the discipline of geopolitics. In his ***Geopolitics—Theory, Essence and Purpose***, Haushofer points out that Germany as an emerging terrestrial power is destined to defeat sea powers like Britain and attain hegemony in Europe by expanding eastward and taking over Ukraine—the bread basket of Europe—from Russia and marching southward to Austria. His argument that "space is a factor of power" would later become a key catchphrase of Hitler's National Socialist Workers Party. When nationalism goes to extremes, a

[8]"The Decline of the West": Elizabeth Devine et al. Ed., *Thinkers of the Twentieth Century: A Biographical, Bibliographical and Critical Dictionary*, Shanghai People's Publishing House, 1997, p. 566.

[9]"As 'profound'": Jin Chongyuan, *Culture Amidst the Gunfire—Culture and the Second World War*, Zhejiang People's Publishing House, 1991, p. 51.

logical result will be racism. German philosopher Paul Antonde Lagarde (1827–1891) once argued for the purge of all non-German elements from German culture and the restoration of pure German religion and culture of ancient times. Lagarde's thoughts later became a fundamental theoretical pillar of the Nazis, who were convinced that Jewish commercialism constituted the root of capitalism, representing a tumor of German society and posing an immense threat to the nobility of the Arian race. Such was the harm that the Nazis believed that Jews and Jewish culture must be annihilated both physically and spiritually.

German culture is unique in that it is literally free of the influence of the Roman culture and ancient Greek philosophy. After the Middle Ages, German's location in the cultural border of Catholic and Orthodox Church and Islam made it immune to Stoicism and early Christian philosophic conceptions like "natural law" and "human dignity". In spiritual terms, Germany had always been detached from mainstream European culture because of constant invasions and exploitations by neighboring ethnic groups.

Russian writer Dostoevsky once made the following remarks about German culture—"(Germans) would never allow their fate and principles to be mingled with those of the Western world and would fiercely resist principles of Western origins at any time." In the early nineteenth century, two cultural trends—German Classical Humanism and Romanticism—took shape under the influence of the French Revolution and Enlightenment. Whereas the former upholds human reasons, dignity, science and great harmony, the latter emphasizes the will and spirit and the supremacy of the state. As the two trends clashed with each other, Fascist culture, represented by Nietzsche and Spengler in its early stage of development, emerged as the times demand.

The Nazis had always regarded Nietzsche as their philosophical father. In the first issue of ***National Socialist Daily***—the German Fascists' official journal chief-edited by Rosenberg—it was asserted that "the political movement of national socialism and Nietzsche's philosophy share the fundamental world outlook". Political conceptions derived from Nietzsche's core philosophical arguments (please refer to Chap. 1 for a detailed discussion) include "the Superman can save the world", "the German race can rule the world", "the will to power is a perpetual characteristic of life", "violence and war make every cause sacred and holy" and that all forces should be focused and directed at the Jews, etc. These obviously represented the spiritual pillar of Hitler's belief system and the Nazi culture.

Oswald Spengler (1880–1936), another advocate of the Nazi culture, was influenced by the pre-WWI sentiment of "cultural loss". Philosophers at that time generally believed that modern and urbanized industrial civilization was plagued with something sinister and the rich repertoire of values mankind had created over the previous centuries were rapidly being discarded. Out of his contempt for the "aimless and scrambling masses", Spengler published in 1917 ***The Decline of the West***,[10] which prophesied the decay of Western civilization. He identified the time he was living in as one of the four stages that Western civilization must go through—the stage

[10]"…the ruling class": Ibid, p. 77.

of decay (or winter of the four seasons). Commercialized popular culture in modern industrialized society, the highest form of attainment of which was cultural and industrial metropolises, was pure materialism without a sound foundation. He asserted that rejuvenation of Western culture would depend on the cultural marriage of Prussian spirit (militarism) and Socialism as well as the promotion of this new culture through the will of the "Superman" and wars. Spengler, an antagonist of rationalism, held that life rules reasoning. For the Germans who had been defeated in the First World War, Spengler's neo-romanticism turned out to be of immense appeal. ***The Decline of the West*** was taken to the readers' heart to such an extent that it was ranked among great works like the ***Bible*** and ***Collection of Freud's Works***. In his book, Spengler tried to preach that "Prussian socialism is the only means to save the materialistically and spiritually decaying Western culture" and opposed the Weimar Republic regime, calling for the emergence of a new leader who could turn his hypothesis about values into reality and materialize the "perpetual state of existence of superior human race" in which the superior races reign over inferior races. With the growing momentum of Hitler's national socialist movement, however, Spengler was greatly disappointed. According to Spengler, Hitler's capitalization on the national sentiment and means to mobilize the German masses in industrialized society were vulgar opportunism that would put the German culture in gravest peril. Spengler summoned up all his courage to lash Hitler, but it was too late to prevent the German Nazis from utilizing his ideas and conceptions.

Germans are fatally flawed in their mode of thinking and cultural mentality. There is no denying the fact that Germans are exceptional in contemplation and extraordinarily capable of philosophical thinking. Great German philosophers such as Kant, Hegel, Feuerbach and Schelling have made enormous contributions to the field of thinking. Obsessed with pure philosophical thinking, the German thinkers nevertheless tended to give undue emphasis to the role of Romanticism and imagination and fall into the mire of idealism and mysticism. Nietzsche once revealed the "chaotic and yet mysterious beauty" buried deep in the soul of the German race, their interest in "everything that is vague, nebulous, growing and changing, inconspicuous and subtle" and their tendency to "view everything unstable, immature, growing and self-moving as 'profound'".[①] At that time, German theorists and scholars expounded and justified Nazism, racism, omnipotence of war and state supremacy by drawing references from biology, ethnology, medicine, philosophy, anthropology and history. Their basic cultural concepts were imbued with mysticism, extreme romanticism and masochistic pessimism.

The reason why Fascist culture was widely accepted largely had to do with the general public's cultural psychology in Germany in 1920s and 1930s. Back then, the majority of Germans, who were living in the countryside and small towns, were frustrated and depressed with the German debacle in the First World War. Economic recession and inflation added to their mental pressure and aspiration for an authoritarian figure to clean up the mess and extricate Germany from its plight. Long-term suffering generated untold pain and led to the rapid swell of a collective abusive mentality. Almost every social stratum was eager to seek "scapegoats and outlets for their suffering." This prevailing sentiment would turn out to be the very source

of Germany's persecution of Jews and dissidents and millions of Germans being sent to the battlefield as cannon fodder. The Nazi Party, the social and cultural foundation of which was petty urban and rural bourgeoisies, advocated the abolition of "unearned interest income", usury, and infinite concentration of capital. It also championed the nationalization of all big companies, the provision of bonus dividend to regular workers of big enterprises, and death penalties to usurers and profiteering merchants, hence offering hope and solace to peasants, workers, petite employees and bankrupted merchants. With their political platform and cultural concepts, the Nazis promised to all Germans to break the shackles of the Treaty of Versailles, recover lost German territories and interests, and implement the policy of physical annihilation against Jewish capitalists and communism advocators.

The Great Depression that struck the world in late 1920s provided a cardiac stimulant to the political life of the Nazis. When Germany was crowded with unemployed and bankrupt people, Hitler became the beloved leader because of his ability to find a scapegoat for the misery of the German masses and an action plan for the realization of individual and national ideals. After being appointed as German Chancellor by President Hindenburg on January 1st 1933, Hitler didn't hesitate to capitalize on the mentality of the German masses in the wake of the First World War. By propounding Nazi political principles and cultural concepts and fanning up the "Third Reich" frenzy throughout Germany, the Nazis blamed all social conflicts and cultural problems on political dissidents and Jews and sought to resolve them through persecution in domestic affairs and wars and aggressions in foreign affairs.

4.3.3 Cultural Concepts of Japanese Militarism

After uniting Japan in the sixteenth century, Toyotomi Hideyoshi attempted to implement his "continental policy" by invading Korea in 1592 and 1597. His challenge to the tribute system imposed by the Ming dynasty on Asian vassal states, however, was thwarted by the joint forces of China and Korea. Back then China's southeast coast was still being harassed by wokou, or Japanese pirates. Due to the ascension of Zheng Zhilong, who was both a Japanese relative by blood and head of the Zheng clan in the coastal region of Fujian province, to the pirate throne, the majority of wokous at that time was no longer of Japanese descent. The "joint navy force" of Chinese, Japanese and Korean desperados literally controlled Chinese maritime trade with East Asia and Southeast Asia, compelling the Ming authorities to offer them amnesty, positions in the government as well as tens of millions liang of tariff silver every year. The existence of the Zheng clan complicated the relations between Japan and China of the time.

In the seventeenth century, Tokugawa Ietsugu founded the Edo Bakufu, which introduced a "closed country" policy in response to maritime challenges from Western colonizers and prohibited Westerners from preaching Christianity in Japan. When the Manchu troops toppled the Ming dynasty, the second generation head of the Zheng family—Zheng Chenggong—expelled the Dutch colonists and recaptured Taiwan.

Zheng Chenggong had hoped to use Taiwan as a secure rear base and leverage Japanese military forces for his anti-Qing cause.

In the meantime, Chu Shun-shui, descendent of a Ming prince and prominent Neo-Confucian scholar, fled to Japan for refuge with his disciples. Once Chu arrived in Japan, the Tokugawa Mitsukuni treated him as his teacher and supported him with half of his salary. The two of them contemplated on the fall of the Ming dynasty to the invading Manchus, whose total population numbered only several hundred thousands. The members of the Tokugawa clan realized that at an appropriate time small states bordering China stood a chance of success to seize control of the country on the central plains of the empire. Moreover, Chu Shun-shui's incorporation of Japanese Zen Buddhism into his "rationalistic Confucian philosophy" and "philosophy of heart" as well as his emphasis on "loyalty" offered an important inspiration to the Japanese philosophers, who would later on put forward the conceptions of "Revere the Emperor and Expel the Barbarians" and "extermination of evils of heart", the latter of which would be embraced by the lower strata of the Samurai class and become part of the Samurai spirit. When Western powers opened up Japan with military force in the nineteenth century, the thought of "Revere the Emperor and Expel the Barbarians" evolved into a movement to topple the shogun and restore the status of the Japanese Emperor. The Samurai class' stepping on the stage of history foretold Japan's commitment to the path of militarism.

In 1868, Emperor Mutsuhito embarked on the "Meiji Restoration" shortly after his ascension to the Japanese throne. Under the guiding principle of "Japanese spirit and Western techniques", comprehensive reforms covering polity, economy, education, taxation and military affairs were implemented. In one of his "imperial letters", Mutsuhito revealed his "continental policy", or ambition to invade China and seek hegemony in East Asia. Throughout Japan's process of modernization and formation of a Japanese "national awareness", wars of invasion were launched continuously. It is even fair to say that the ideas and twisted concepts of Japan's war propaganda should be held accountable for the Japanese awareness of their nation and state.

In early 1998, while attending an international conference in Japan, I visited the Yūshūkan—a museum within the Yasukuni Shrine and the venue of the exhibition commemorating the 130th anniversary of the Meiji Restoration. The structure was named after a famous chapter of the Confucius masterpiece of Xunzi (Xunzi—***An Exhortation to Learning***) and displayed various artifacts, pictures and documents dedicated to the propaganda and memory of militaristic thoughts. From the exhibition, it is not hard to tell why Japanese right wing groups exist and where their extremist ideas stem from.

On the Visitor's book of the exhibition, I wrote: "The Yūshūkan is an embodiment of both righteousness and iniquity. Whereas the Meiji Restoration was a virtuous act, wars and invasions of Japan's making were unrighteous. Chinese and Japanese cultures developed from the same origin, but the two countries opted for different roads of development in the recent past. Alas! How could the descendents of Confucianism, Taoism and Buddhism differ so much? China must remain vigilant, commit to self-improvement and be reformed and self-reliant, while Japan should reflect on its past, seek revelation and exercise restraint. When this is realized, peace shall prevail."

A cursory examination of Japan's moves since the Meiji Restoration would have made it all clear: seven years after the Meiji Restoration, Japan sent an expedition to Taiwan in 1875, historically known as the Mudan incident, to probe the Qing government's strength in coastal defense; twenty-seven years after the Restoration, it invaded Korea, started the Sino-Japanese War of 1894–1895 and forced the Qing government to cede Taiwan; in 1900, 33 years after the Meiji Restoration it joined the Eight Allied Forces' Invasion of China; in 1905, thirty-eight years after the Meiji Restoration, it launched the Russo-Japanese war as a result of its fight with the Russians for interests in northeast China. The aggressive acts of Japan were to be followed by the Mukden Incident on September 18, 1931 (sixty-three years after the Meiji Restoration) and the ensuing Japanese efforts to control northeast China and establish the puppet Manchu State, the Marco Polo Bridge Incident in 1937 (sixty-nine years after the Meiji Restoration) and the all-out invasion of China, the Pacific War in 1941 (seventy-one years after the Meiji Restoration) and the invasion of Southeast Asia.

During the twentieth century, a militarism cultural system came into being during Japan's continued invasion and expansion. Primary components of the system are:

1. *Expansionist imperialism*

Takayam Chogyu (1871–1902), political commentator, professor of Tokyo Imperial University and a worshiper of Nietzsche, associated imperialist aggression with the Japanese people's national character and their way of existence. In a number of his works—***Imperialism and Colonization, Japanism, Transformation of Meiji Thoughts, Japan's Polity and New Territory***—he even argued that expansion and colonization should be held as the only virtue of Japan as well as a fundamental means to achieve equal status with Western powers. Furthermore, he championed the supremacy of state, Japanese populace's absolute obedience to the heavenly edict of the mighty God, military buildup, integration of the monarch and his subjects, loyalty and filial piety and the "unification of the world's eight distant corners under the roof of the Emperor".

In 1919, fascist theorist Kita Ikki (1883–1937) argued in ***An Outline for the Reorganization of Japan*** for the buildup of a potent army and navy to compete with Russia and Britain on the Asian continent and the Pacific and to undertake the three key responsibilities of Japan—provide aid to India's independence cause, maintain the territorial integrity of China and obtain territories in Southeast Asia. Shūmei Ōkawa (1886–1957), Japanese militarist scholar and founder of Yuzonsha, published in 1921 a book entitled A History of the Japanese Civilization, in which he advanced that "Japanese civilization is the representative of Asian thoughts due to its synthesis of Buddhism and Confucianism" and that "Japan is an ideal protector of Asian thoughts and civilizations because of the continuity of its imperial family, its lofty self-esteem related to its history of defying any attempt of conquest by different races, and its favorable geological location that helps maintain the beliefs and ideas of ancestors."

In 1935, Ōkawa claimed in ***2600 Years of the Japanese History*** that "the world's history indicates that the contact and synthesis of Eastern and Western civilizations is achieved through the means of war without any exception…In fact, the country (Germany) that represents Europe and the one that represents Asia will fight for the realization of the new world as selected warriors. Japan, in my view, has been selected by Heaven as the warrior. Were the preceding three thousand years not spent in preparation for this mission?"

To justify Japan's invasion of China, the Japanese literati skewed the traditional Chinese theory of "fight for hegemony on the central plains" and "coalescence of the Han people and foreign ethnic minorities" at will, claiming that "Japan was not compelling the Chinese to submit like what the Nuchen (ancestors of the Manchus) had done back in the Liao dynasty, but rather salving China's 400 million people in accordance with heaven's decree by acting in 'the kingly way' that had been forsaken by the Chinese." Some Fascist scholars even went so far as to argue that Japan's war on China and Southeast Asian countries was meant to "help China and Asia expel Russian, British and US imperialism and liberate the yellow Asia." In 1934, the Japanese Ministry of War issued "The True Significance of National Defense" and "Arguments for Enhancing National Defense", in which it proclaimed that "war is the father of construction and mother of culture".

2. *Cannibalistic Samurai spirit*

The Samurai spirit—feudal ethics embraced by Japanese Samurais—can be traced back to the Kamakura shogun. The conduct of rules require each Samurai to be loyal to his master, to value reputation more than life, to uphold valor and gallantry and to espouse honesty, credibility and a decent sense of shame. After the Meiji Restoration, although Samurai hierarchies were abolished, Bushido was retained and became a spiritual weapon for wars of invasion after being propagandized in every possible way by the ruling class.[11] In 1882, the Japanese government issued the "Rescript to Soldiers and Sailors" in the name of the Emperor, urging members of the military to abide by the fundamental rules of "absolute personal loyalty to the Emperor", "proper manners and etiquettes", and "bravery, morality, simplicity and good faith". With the policy of "an entire nation in arms" in place, "Samurai spirit" became an integral part of the Japanese populace's national consciousness. The outrageous atrocities Japanese troops committed during the wars, like maltreating and killing civilians in occupied regions, slaughtering POWs, committing Seppuku, carrying out kamikaze and suicide bomb attacks, were all expressions of Samurai spirit. The Japanese government then tried to imbue the younger generation with such thoughts through school education and textbooks. From 1907 to 1941, Japanese textbooks underwent four major revisions to include increasingly more war propaganda and contents about Samurai soldiers. Due to nation-wide propaganda campaigns, especially those waged right after Japan's act of aggression, Samurai spirit literally became the daily spiritual food for the Japanese populace, giving rise to a nation-wide fervor of bel-

[11] Jin Chongyuan, *Culture Amidst the Gunfire—Culture and the Second World War*, Zhejiang People's Publishing House, 1991, p.77.

licosity and fearlessness. At the eve of Japan's surrender, the authorities were even propagandizing the slogan of "allow 100 million lives to perish in glory".

3. *Supremacy of the Emperor*

In order to boost the self-esteem of the Japanese people and realize the strategic goal of invasion and expansion, Japanese militarists made painstaking efforts to glorify and deify the Emperor. In 1937, the Japanese Ministry of Education published "Principles of the National Polity", which stated:

> …The Japanese empire is under the perpetual rule of the Emperor, the descendent of holy gods. The Heavenly Sovereign shall be the everlasting polity of Japan and the 100 million subjects of the Emperor shall all humbly abide by the imperial edict and serve His Majesty in the unity of one single big family. The virtue and spirit of loyalty and filial piety shall be the essence of our polity, which is also the fundamental principle of Japan that shall remain unchanged and shine in splendor throughout the entirety of the country's history.

After 1931, Japanese warlords implemented a complete set of aggressive policies that they'd formulated well in advance in the name of the Emperor. The Emperor himself, the center of public attention, was also among the culprits of the Second World War, throughout which he had been delivering to his subjects and people the message of "pursuing the Greater East Asia War relentlessly and fearlessly" and the like. From a historical perspective, therefore, Emperor Hirohito cannot exculpate himself of the crimes of starting, participating in and escalating World War II. Thanks to the emerging signs of U.S.-USSR fight for hegemony and the imminent victory of the Chinese Communist Party in the Chinese civil war, Japan was permitted by the United States to retain the Emperor system after its surrender to serve as a strategic option for the U.S. to counter the Soviet Union. It was due to the continuity of the Emperor system that Japanese right-wingers have been clamoring about the righteousness of the Greater East Asia War.

Since 1980s, Japan's Ministry of Education has repeatedly revised schoolbooks in its effort to falsify history and cover up Japanese crimes and sins in its wars of aggression. In the Japanese cabinets, there has been no shortage of officials who regularly pay homage to the Yasukuni Shrine. Deep down in Japan's collective national consciousness, the institution of Emperor and historical concepts of the Heavenly Sovereign are still held as legitimate justifications for the Second World War. In actuality, the driving force behind Japan's series of wars—the Emperor system—is still in existence. Japan is currently among the world's biggest military spenders, and its naval and air force are next to none in Asia. Moreover, the preceding years saw Japan's active participation in UN's peace-keeping missions, its dispatch of troops on overseas missions and an increasingly hard-line and uncompromising stance on disputes over territories or territorial waters with its neighbors. Japan is itching to become a standing member of the Security Council of the United Nations and a major political and military power. Before Japan admits to its war crimes and offers war indemnities and apologies to countries which had fallen to its prey during the Second World War in all sincerity, Asian countries have every reason to remain vigilant on the moves of the Japanese government. The last year of the twentieth century witnessed

the passing of laws by the Japanese government to coordinate with new Japanese-US security guidelines. The "situation laws" stipulate that Japan should assist the United States with military and other means to cope with emergency situations in the areas around Japan, which, as Japan proclaims, covers China's Diaoyu Islands and the Taiwan Strait. There is no doubt that China is the target of the Japanese military strategy. On top of this, under the pretext that DPRK has been developing its nuclear capabilities and launching missiles, Japan has embarked on its military armament program, launched military satellites, and jointly developed the offensive-capable Theater Missile Defense System with the United States. Move of this kind gives the international community good reasons to be concerned.

Chapter 5
The Impact of Science and Technology on Culture

Abstract The achievements of science and technology are at once delightful and frightening. They seem to empower human beings to conquer nature, but leave us feeble and weak in spirit.

The concept of "science and technology" creates different images in the mind of different people. In the eyes of children science and technology gives a picture of people with eyeglasses working in the laboratory and machines which they operate. According to commoners, science and technology is something that is used on a daily basis such as mobile phones, computers; the complex mathematical, physical or chemical formula and all kinds of marvelous projects. Now science and technology is symbolized by computer-controlled machines and the electronic network system as well as the bio-engineering known as "cloning technology". With the development of economy, the convenience and efficiency brought about by science and technology are highly praised; with the depression of economy, people complain about the denial of labor demand and the "technical unemployment"[1] caused by science and technology. In peace time, science and technology is an omnipotent tool which brings benefits. In war-time, science and technology is the sharp weapon that destroys life. Science and technology seems to be a miracle created by mankind, but meanwhile it seems to be a monster which is difficult to be tamed. The development and utilization of petroleum makes people's life full of light and vitality, but the invention of atomic bomb increases people's fear of war; the use of chemistry not only enables mankind to change the existing shape of all kinds of creatures but also causes serious environmental pollution and breaks the biological chain. As science and technology is the omnipresent social behavior in the twentieth century, what is its essence? Is it the union of truth, kindness and beauty, or the truth but not beauty, or the truth but not kindness? Regardless of what moral and value judgments we give it, we are unable to deny its influence on our century's culture. It is not only a pleasant surprise but also awe-inspiring; it has improved human capabilities to conquer nature so greatly that they are beyond their sense organs. However, it has also rendered mankind's spiritual world helplessly void, floating and losing its foundation in the earth.

[1] "Technical unemployment": Bernard Barber, *Science and the Social Order*, Joint Publishing Company, 1991, p. 1.

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5.1 Achievements of Technological Revolution and the Lack of "Instrumental Rationality"

Science and technology in the twentieth century is highly divided in terms of disciplines, but also infiltrates mutually and becomes increasingly integrated. The trend of "mathematization" is also very obvious. Great importance is attached to the research on emerging questions and future issues. Science increasingly assumes a social nature. Science, technology and the production process have formed a unified whole, presenting the bidirectional circulation of "science–technology–production process", which further enhances the close relationship among the basic science, technical science, engineering technology, applied sciences, philosophy, economics, military study and even the relationship between politics and government administrative system. The human understanding and explanation of nature and human society as well as human himself cannot be separated from the transformation and controll of nature.

In the nineteenth century, the classical science developed by leaps and bounds. In the field of physical science, acoustics, optics, electro-magnetism and thermodynamics were unified based on the Newtonian mechanics, whose law ruled matter as small as the tiny particle and as big as the vast world of macroscopic universe. In the field of life sciences, biology was formed based on cytology and the theory of biological evolution, thus establishing the unshakable status for human in nature. The achievements, which could hardly be imagined in previous centuries, created a fantasy for people in the nineteenth century: the development of science already reached its peak; so long as humanity applied each kind of scientific theory and principle to the nature, he would be the master of nature and supersede God. However, all sorts of crises actually existed in the theoretical science.[2] In order to find solutions to issues of the previous century, scientists in the twentieth century embarked on a series of revolutions in the field of theoretical science. With physics revolution in late nineteenth century and early twentieth century as the pioneer, significant transformation of theories took place in the field of astronomy, geology and biology. The theory of relativity and quantum mechanics, which substituted the Newtonian mechanics, became the fundamental theory more applicable in the physical world. The quark model in quantum physics, the big bang model in cosmology, the DNA double helix model in molecular biology and the continental plate drifting model in geology were considered the most important "four major models" in theoretical sciences in the twentieth century.

Meanwhile, since the end of nineteenth century the world had also witnessed the second, third, and fourth technological revolution in human history. The three technological revolutions took place under the guidance of theoretical revolutions in natural sciences. The second technological revolution was symbolized by the

[2] "…in the theoretical science": Jacob Bronowski, *Leap of Civilization*, Taiwan Jing Xiang Publishing House, 1986, p. 240.

widespread use of electric power generated by the internal combustion engine as a result of the development of electro-magnetism in the 1870s. The electricity started to be used extensively in the power, illumination, telecommunication as well as automatic control of industrial machinery. Based on this, the emerging industrial sectors were established, such as automobile, radio, telecommunication, internal combustion powered propeller-driven aircraft manufacture, and mass production of steel and iron. The era of electricity generated by internal combustion engine arrived. Under the combined influence of modern physics and various technical sciences, the third technological revolution came along in the 1940s, which was symbolized by the development and utilization of the atomic energy, electronic computer and space technology. This technological revolution led to the swift development of productive force with unimaginable breadth and depth. The application of electronic computer enabled all machine structures to have the automatic control device in the machine tool, engine and conveyor, and the mechanical operation changed from three components to four components. The new machinery was the extension of not only human arms, but also human intelligence. The widespread use of computers even partly substituted human brain's work. Since the 1970s, fundamental and leading science and technology, such as nuclear fusion control, Josephson effect element, superconductor material, microelectronic technology, space science, reorganization of molecular genetics, cloning of species, molecular biological technology etc., have experienced significant breakthroughs, hence leading to the "information revolution", "material revolution", "energy revolution" and "life sciences revolution", which centered around the electronics and computer. These radical changes are called the "fourth technological revolution".

Each revolution of science and technology was a leap of human rationality and social productive force, inevitably leading to the tremendous transformation in every social field. In particular, the drastic increase of labor productivity created the magnificent material civilization and modernized development mode, injecting strong vitality and dynamism into human existence.

5.1.1 Cultural Significance of the Physics Revolution

On April 27, 1900, the British physicist Lord Kelvin pointed out in his lecture ***nineteenth Century Clouds over the Dynamical Theory of Heat and Light*** that similar researches like the Ether-Drift experiments created the crisis for the perfect system of classical physics. But it was precisely the questioning of ether—the electromagnetic media—that initiated the physics revolution, and its promoter was Einstein. In 1905 he published in German journal ***Annalen der Physik*** five papers, three of which had the epoch-making influence. In his first paper he developed Planck's view of quantum, holding that the light composed of certain photo quantum and could stimulate the electron inside the metal, hence explaining photoelectric effect. In his second paper, he found from the aspect of mathematics a solution to the irregular movement of pollen pellets under microscope discovered by Brown. In his third

paper "On the Electrodynamics of Moving Bodies", which proposed the theory of relativity and established a new theory on time and space, he presented a complete form of electrodynamics of moving bodies based on his new perspective of space and time, eliminating the concept of "ether". In 1916, with the help of his old schoolmate Grossman Einstein completed the general theory of relativity. First, he held that because of the existence of material, space-time would be curved, and the gravitational field in fact was a curved space and time. Second, he held that the spectrum in the strong gravitational field should move toward the red end. Third, he argued that the gravitational field caused the deflection of light. These arguments had been verified successively in the field of astronomy. In 1943, Einstein wrote to American President Roosevelt, suggesting that the atomic bomb should be developed as soon as possible by referring to the famous formula $E = mc^2$ in his special theory of relativity regarding the release of atomic energy. Einstein's theory changed the direction of the development of physics in the twentieth century, bringing mankind more methodologies and confidence in exploring nature.

The research of radioactive rays opened human's vision greatly to the unfathomable world of physics. In early twentieth century, the French physicist Henri Becquerel (1852–1908) proved through experiment that the new ray was emitted from the uranium atom based on the discovery of X-ray by the German physicist Roentgen (1845–1923). Madame Curie further proved that the radioactivity was not the sole phenomenon of certain element. Their discovery was quickly used in the First World War, during which Madame Curie personally drove an ambulance loaded with an X-ray machine in the battlefield. The X-ray led to the discovery of radioactive substance and electron, bringing humanity a novel microcosm world, to which the atomic physics was the key. The quantum mechanics was established in the field of material composition structure, which through the development of atomic bomb presented a new energy that is hard to tame.

On 14th December, 1900, the German physicist Planck (1858–1947) became a trailblazer in the new epoch of physics by announcing the birth of "quantum theory". He challenged continual change theory related to energy in the traditional physics and proposed integral multiple of Planck's constant. Einstein immediately realized the universal significance of the quantum concept and established the quantum theory of light, hence revealing its "wave-particle duality". The discovery of electron prompted scientists to explore the internal structure of atom. Rutherford (1871–1937), a New Zealand physicist, discovered the atomic nucleus and proposed a nuclear model of the atom. Thereafter, Danish physicist Bohr (1885–1962) proposed his model of atomic structure from the perspective of quantum in 1913, introducing the theory of electrons traveling in specific orbits around the atom's nucleus. According to him, an electron could drop from a higher-energy orbit to a lower one, emitting a photon (light quantum) of discrete energy; it could also move from a lower-energy orbit to a higher one by absorbing a photon of discrete energy. In 1923, French physicist Louis-Victor de Broglie (1892–1987) developed the quantum theory and put forward his theory of "matter waves". Several years later, the experimental physicists observed the

"diffraction phenomenon" when the electron beam passed through the eyelet. In 1925, Austrian physicist Erwin Schrodinger (1887–1961) developed the fluctuant formula for the theory of relativity, from which the fluctuant mechanics was established. In the same year, German physicist Werner Karl Heisenberg (1901–1976) initiated "Matrix mechanics" by using the mathematical "matrix operation" to solve such problems as observable measurement of quantum fluctuation and radiation frequency intensity. In 1927, he also proposed the "uncertainty principle" in the microscopic field, asserting that the values of certain pairs of conjugate variables (position and momentum, for instance) could not both be known with arbitrary precision. That is, the more precisely one variable was known, the less precisely the other was known. Each achievement of physics revolution brought mankind closer to the endless microcosm world; meanwhile it also revealed the limitation of physics classical concepts and mankind's cognitive ability.

5.1.2 Expansion of Mankind's Reach as a Result of Developments in Astronomy

In the twentieth century, astronomy broadened mankind's vision to the distance in space of fifteen billion light-years away. The traditional optical telescope gave way to the radio telescope and astronomical observation of waves of various bands beyond the visible light. Astrophysics became the mainstream in the development of astronomy, and the modern cosmology demonstrated the physical properties of the whole universe based on Einstein's theory of relativity in terms of the great size and all waveband astronomical observations (including universal red shift of galaxies beyond the Milky Way and universe background radiation). In 1925, American astronomer Edwin Powell Hubble (1889–1953) observed through the 100-inch Hooker telescope at Mount Wilson Observatory that Andromeda galaxy consisted of many stars. Hubble also determined the distance between the Earth and Andromeda galaxy to be more than 700,000 light-years with the help of photometry. Later, he identified a new photometric standard, thus broadening human vision to a distance of 500 million light-years away. At the same time, American astronomer Vesto Melvin Slipher (1875–1969) started to focus on spectroscopy of stars since 1912 and observed the general red shift of spectral lines of galaxies. With the progress of observation and the accumulation of data, he found that this kind of phenomenon was general throughout the universe. According to the explanation of the "Doppler effect", all galaxies were moving away from the Earth. In other words, the universe was inflating rapidly. In 1929, Hubble advanced Hubble's law, which presented a scenario in which the whole universe was retreating (or expanding) and all the heavenly bodies were dispersing in all directions like a constantly inflated balloon with the distance between any two points undergoing continuous change.

In 1917, Einstein applied the general theory of relativity to cosmology, explaining the "limited boundless static universe model" with the principle of the "two-dimensional spherical surface". The scientific circles immediately followed his example by constructing the model of universe. Dutch astronomer Willem de Sitter (1872–1934) proposed the inflation model. In 1922, Soviet Union physicist Alexander Friedmann (1888–1925) developed through a series of complex mathematical inferential reasoning a model of "the even isotropic inflation or the contraction" that was later proved by Hubble's law to be correct. Meanwhile, in geology the age of rock on the Earth was determined to be two to five billion years by using isotopic of the radioactivity, indicating that the period of cosmic expansion was too short in comparison. Therefore, in 1948 British scientists Fred Hoyle, Thomas Gold and Hermann Bondi developed the "Steady State model", asserting that the universe was expanding but the density remained the same because new matter was continuously created. However, from the 1930s to the 1960s, the radio observation relating to the computation of spatial distribution being equal to time distribution proved that the spatial distribution of heavenly bodies was not uniform and the time was also not permanently steady. Until 1948, a tracking telescope of 5 m diameter was used in America to confirm that Hubble constant was 90% smaller than the actual value and the newly calculated cosmic age was approximately 20 billion light-years. In 1949, Russian American physicist George Gamow (1904–1968) proposed the "Standard Hot Big Bang Model of the Universe" in his study of the early universe's density, predicting that as the expansion began the temperatures would decrease.

After the discovery of electromagnetic wave, the most significant achievement was the utilization of radio. Since people realized that the ionized layer of the atmosphere could reflect the radio wave, the long distance telegraph communication was widely used. Later it was discovered that the electromagnetic wave penetrated the atmosphere and escaped into the outer space when its length was smaller than 40 m, thus enabling the radio astronomy to receive the electric wave from the outer space. In the 1960s, the radio astronomy made an enormous progress. The first was the discovery of the universe microwave background radiation. In 1964, two Americans—Wilson (1936–) and Dick—discovered a stable noise with no clear cause when erecting an antenna to receive signals from manmade satellite. The noise was identified to be the universe background radiation, thus supporting the big bang theory. The second was the discovery of quasi-stellar object. In 1963, the celestial body of extremely small size but enormous radiating capacity was discovered, which was difficult to explain with traditional physics law and the "Doppler effect". This puzzle remains unsolved to this day. The third was the discovery of pulsar. In 1968, the radio telescope observed a heavenly body regularly emitting short radio pulses in a short period, which was the neutron star with super-high temperature, high-pressure, strong magnetic field, and strong radiation. The fourth was the discovery of interplanetary molecule. In late 1960s, formaldehyde—the polyatomic organic member—was discovered in the Centaur. It may transform under the suitable condition into the basic composition form of the living matter—amino acid. Further research on this will prove that mankind is no longer alone in the vast universe.

5.1.3 Deep into the Atomic Physics of the Sub-atomic World

In 1910, E. Rutherford discovered atomic nucleus by bombarding atom with alpha particles and established the atomic nucleus structure model. In 1914, he named the electrical charge of anode ray "proton". Five years later, he transformed for the first time one kind of element into another, realizing the dream cherished by alchemists in the past several thousand years. In 1932, Rutherford's student James Chadwick (1891–1974) confirmed the existence of neutron, and soon Werner Karl Heisenberg established the "proton-neutron model" (nucleon model). In 1947, British physicist Cecil Frank Powell (1903–1969) discovered in cosmic ray a particle, which was predicted by Japanese physicist Yukawa Hideki (1907–1981) thirteen years ago to be meson transmitting nucleus power, and named it as "Pi meson". Its transmission method produces strong interaction. In 1956, Chinese American physicists Li Zhengdao (1926–) and Yang Zhenning (1922–) proposed violation of parity law in weak interaction, which was verified by Mrs Chien-Shiung Wu (1910–1995) through experiments. Up to now, people have known four fundamental forces in the universe: gravitational, electromagnetic, strong, and weak. In the 1960s, American physicists Sheldon L. Glashow and Steven Weinberg and Pakistani physicist Abdus Salam successively put forward the unified model of weak and electromagnetic interaction, which was later verified through experiment.

In the 1930s, nearly 500 fundamental particles were discovered, among which more than 30 were quite stable in the high-energy accelerator. The positive electron was first discovered by American physicist Anderson in 1932, and soon two photons produced when a positron colliding with a negative electron were discovered. Later, it was found that nearly all particles had their antiparticles. In the 1950s, the high energy physics laboratory confirmed the existence of the neutrino. In the 1960s, with the establishment of high-energy accelerator, new fundamental particles were discovered every year, which led to the problem of sorting out microscopic structure. In 1964, American physicist Murray Gell-Mann (1929–) formulated the "quark model" of fundamental particles with the periodic table of fundamental particles that he created. After the 1970s, the numerous quarks found their way into the model, guiding people to explore rules of a deeper level. However, no quark has ever been discovered so far in any experiment, hence leading to the hypothesis of "quark confinement"—namely, the present high charge particle energy is still insufficient to "split out" the quark from the hadron, and some people believe that the attraction between quack and anti-quack becomes indefinitely stronger with the increase of distance that they can never be pulled apart. This raises one question: will mankind's exploration of the microcosm be really endless?

5.1.4 *Exploration of the Biology of the Nature of Life's Essence*

In the first year of the twentieth century, three scientists—Dutch botanist Hugo de Vries (1848–1935), German botanist Carl Correns (1864–1935), and Austrian agriculturist Erik Tschermak (1871–1962) rediscovered Mendel's law of inheritance almost at the same time. In 1906, British biologist Bateson (1861–1926) was the first to suggest the word "genetics". "Genetic factor", the core concept of Mendel's theory, emphasized the discontinuous variation in the evolutionary process of life, which was different from Darwin's evolution theory of continuous variation.

In 1904 American biologist Walter Stanborough Sutton (1877–1916) proved that the genetic factor—chromosome always existed in pairs. In 1909 Danish botanist Wilhelm Johannsen (1857–1927) proposed to replace "genetic factor" with the Greek word "gene", whose original meaning is "occurrence". In 1909, American biologist Thomas Hunt Morgan (1866–1945) proved that chromosomes carry genes when he was doing the research on how to map genes on chromosomes. In the follow-up research that lasted over ten years, he concluded that the individual units of heredity—genes were arranged in linear fashion on chromosomes. Genes on separate chromosomes can combine freely while genes on the same chromosome cannot combine randomly and they have to observe linked inheritance law. After the founding of Morgan's gene theory, many biologists competed with each other to do the research on what genes are made of. In 1911, Russian American chemist P. A. Leven (1869–1940) discovered the nucleic acid which was different from the protein in human body, and identified two types of nucleic acids: one was ribonucleic acid (RNA) and the other was deoxyribonucleic acid (DNA). In 1944, American bacteriologist O. T. Avery (1877–1955) proved that DNA was the carrier of genetic information. Physicist Erwin Schrodinger proposed the notion of "genetic code". In order to find out DNA's chemical structure and its chemical reaction in protein, a physical method was introduced to inheritance biology in the 1950s, using the X-ray to research the crystal structure of bio-macromolecule. In April 1953, Francis Crick from Britain (1916–) and James Watson from the U.S. (1928–) announced the discovery of "DNA double helix model" after making nearly three years of efforts. The molecular structure showed that the two strands were both dextrorotatory but had different orientations. The double helix took the shape of a twisted ladder, whose sides represented the two strands and whose rungs represented genetic code of life. Thus the molecular biology came into being.

In 1954, Ukrainian–American physicist George Gamow, who once proposed the Big Bang model, was inspired by the pattern of eight diagrams in China's I-Ching (***Book of Changes***) and put forward the hypothesis of "triplet code" which had 64 combination possibilities out of three basic groups. In the 1960s, a series of experiments confirmed the correctness of hypothesis, unraveling a genetic code table. In the 1970s, geneticists used genetic engineering to isolate genes, make the recombinant DNA in vitro, and transplant them into new organisms so as to create new species, which was widely applied in the fields of agriculture and healthcare. In the 1990s,

the disciplines of life sciences and genetic engineering unified and started to explore the synthesis mechanism of protein and "cloning technology" (technology of asexual single-cell duplication of life) came into being by using the gene combination.

5.1.5 Examination of the World Under Our Feet—Challenges Posed by Geology

In 1910, German geologist Alfred Lothar Wegener (1880–1930) was struck by the congruity of the east and west Atlantic shorelines when accidentally browsing through the world map. In the autumn of the following year, he proposed that Brazil and Africa used to be part of an entire continent based on the paleontology evidence. In 1912, he advanced the hypothesis of "continental drift" after finding large amount of evidence, arguing that all the continents once joined together in a single landmass in the Paleozoic Era of 300 million years ago; however 200 million years ago because of the force produced by the solar and lunar tides as well as the centrifugal force produced by the earth rotation the big continental crust floating in the ocean disintegrated; three million years ago, the continents finally drifted to today's positions. In 1926, at a symposium organized by the American Association of Petroleum Geologists, the continental drift hypothesis was refuted and failed to become popular. In 1961, American ocean geologist H. H. Hess (1906–1969) proposed the theory of seafloor expansion, arguing that the continental drift was caused by the new seabed that was formed after the cooling of the blazing lava in the mantle overflowing from the mid-oceanic ridge crack, hence the land and the new seabed drifted along with the mantle fluid. Five years later, the deep sea drilling confirmed this theory. In 1965, Canadian geophysicist Wilson proposed the concept of plate tectonics, pointing out that the temperature and density inside the Earth are uneven and the convection currents in the mantle cause the relative movements of each major plate. In 1968, French geologist Xavier Le Pichon proposed "six big tectonic plates": Europe and Asia, Africa, the Americas, India, the South Pole and the Pacific Ocean tectonic plate. Nowadays people are deeply convinced of this theory.

5.1.6 Significance of Energy Technology

In 1934, Italian physicist Enrico Fermi (1901–1954) bombarded the atoms of elements in the periodic table one by one with the newly discovered neutron and obtained the radioactive isotope when it came to fluorine. In the following months dozens of isotopes were discovered. Especially when the neutron source sent out the neutron after the deceleration, the nuclear reaction triggered by the neutron was unusually intense. This chance discovery led to the beginning of the "atomic age". In 1938, Austrian physicist Lise Meitner (1878–1958) proposed her hypothesis of nuclear

fission, arguing that loss of matter would occur in the process of uranium nuclear fission. Based on Einstein's equation $E = mc^2$, tremendous amount of energy would be released in atomic decay, which was soon proved by the experiments conducted by German physicist Otto Hahn (1879–1968). Two days before the Second World War broke out, Danish physicist Niels Henrik David Bohr (1885–1962) suggested that a fission reaction would be more likely to occur in uranium-235 rather than uranium-238 and slow neutron is more likely to lead to fission. By then scientists clearly realized that as long as the "chain reaction" proved by experiments conducted by Mr. and Mrs. Joliot-Curie started, the unimaginable huge amount of energy would be released in a short time.

Hungarian physicist Leo Szilard (1898–1964) and Einstein wrote to American President Franklin Roosevelt, urging him to develop nuclear capability before the Germans. Soon on December 6, 1939, the US government established the military and political committee to implement the plan of manufacturing atomic bomb with the code name of "Manhattan project". Headed by American physicist Oppenheimer (1904–1967), the first nuclear test of plutonium bomb was successfully conducted in July 1945. Once the scientific theory is turned into technology and controlled by politicians, it is difficult to make good or evil judgment on the ethical value of sciences. On August 6 and 9, 1945, Japan's naval port city Hiroshima and the war industry city Nagasaki were attacked by atomic bombs, and two cities were reduced to ashes instantly. Four years later, Soviet Union had its nuclear weapon; seven years later, Britain successfully conducted atomic bomb test; fifteen years later, France had its nuclear power; in October 1964, China joined the nuclear club with its own nuclear weapons.

Under the backdrop of nuclear deterrence, none of the hostile parties involved in the bipolar confrontation dared to use the nuclear weapon first, giving rise to the "peace of terror". Thus, the peaceful use of the atomic energy was on the top of the agenda. In the 1950s, the Soviet Union, Britain and the U.S. built nuclear power stations successively. Since the 1960s, the global energy crisis has promoted nuclear power to be developed by leaps and bounds. However, the consequence of nuclear power development is the radioactive contamination, stacking and processing of nuclear waste. In 1986, the explosion of Soviet Union's Chernobyl nuclear power station caused the potential hazard of nuclear energy to become a reality. At present, scientists are researching on power generated by nuclear fusion reaction, particularly hydrogen proton fusion because the reaction generates stable elements free of radioactive contamination. But the hydrogen proton fusion needs super high temperature and controllable procedure. It is estimated that nuclear fusion power station won't be built until the twenty-first century. By then, the energy of deuterium (equivalent to 300 L of gasoline) can be extracted from a barrel of sea water.

5.1.7 Significance of Aviation and Aerospace Technology

On December 17, 1903, the Wright brothers Orville (1871–1948) and Wilbur (1867–1912) invented and built the world's first successful airplane, ushering mankind into the era of aviation. The First World War promoted the development of aviation technology. In 1909, the US started to produce the military airplane. In 1918 the total number of aircraft fleet in various countries reached 10,000. In the same year Britain established its air force. In the Second World War, the airplane production technology developed by leaps and bounds, and aircraft for different purposes were invented one after another. More than 700 thousand airplanes took part in the combat. After the war, the power of airplane had an important breakthrough with the piston engine replaced by the jet power. Now, with the highest speed close to three times the speed of sound and the maximum load-carrying capacity amounting to 600 tons, the airplane has become an important transportation vehicle in the twentieth century.

Not satisfied with the airplane flying in the atmosphere, mankind hoped to travel in the outer space with the help of new power provided by rockets. In 1903, Russian scientist Konstantin Tsiolkovsky (1857–1935) advanced the theory of using rocket to supply power for space travel, proving that multistage rocket can free the space vehicle from the gravity of the earth and the liquid fuel must be used. He also described the entire process of the space travel in his science-fiction ***Outside the Earth***. Later, human landing on the Moon proved that his extraordinary imagination is correct. In 1926, American Robert Hutchings Goddard (1882–1945) developed and launched the first liquid-fueled rocket successfully. In 1930, Oberth's student Wernher von Braun (1912–1977) invented the rocket powered by a combination of liquid oxygen and gasoline and developed the A-1 rocket in 1933. In the following nine years, A-2, A-3, A-4 rockets came out one after another, their speed amounting to 2 km/s with the firing range of 190 km. In the Second World War, the rocket installed with the high explosive was put into use and later became the "missile" equipped with the electronic guiding system. In 1944, Germany developed V-2 missile with the weight of six tons, the firing range of 300 km and the speed reaching six times speed of sound, presenting enormous deterrent force to Britain's attack. After Germany surrendered, the U.S. government took over Germany's rocket scientists. Headed by S. P. Korolev (1907–1994), Soviet scientists mastered the technology of making the V-2 missile so quickly that in 1956 they successfully launched the intercontinental ballistic missile "R-l". Henceforth, Soviet Union and the U.S. started the arms race with the top priority of the outer space technology, nuclear technology and missile development.

In October 1957, Soviet Union successfully launched the first manmade satellite with three-stage rocket "R-1". The monitoring stations all over the world immediately collected signals from the outer space. In response, the U.S. hastened to catch up and three months later "Explorer-1" was launched into orbit thanks to abundant funding and technical support. In August 1960, the U.S. possessed the satellite recovery technology, and in the same month Soviet Union recovered the satellite loaded with plants and animals. On April 21, 1961, Soviet Air Force pilot Major Yuri Gagarin

(1934–1968) became the first man to orbit the Earth in Soviet space ship Vostok 1, making the first spaceflight in human history. Four years later, Soviet Union's astronauts made space walk for the first time. Faced with the challenge of Soviet Union, the U.S. led by President Kennedy carried out the "Apollo moon landing project". On July 18, 1969, the Apollo XI Lunar Module Eagle carried three astronauts to descend on the lunar terrain, and Neil Armstrong left the first human footprint on the Moon. In the following years, the U.S. conducted five moon-landing missions with twelve astronauts landing on the Moon, involving more than 400,000 people, 20,000 companies and research institutes and more than 120 universities and spending 25 billion U.S. dollars. After the 1970s, Soviet Union and the U.S. focused on developing space station in outer space and the spacecraft. The time came when the space technology served the military and scientific research purposes.

5.1.8 Significance of Electronic and Computer Technology

In 1905, American physicist Lee De Forest (1873–1961) invented the first triode audion tube, which provided the technical support for the wireless communication and radio broadcast. In 1906, American physicist Reginald Aubrey Fessenden (1866–1932) invented amplitude modulation (AM) radio, enabling the transmission of high frequency signals to carry the human voice. The radio broadcast and radio set were invented at the same time late that year. In 1914 with the successful development of the high vacuum tube, the radio broadcast was put into practical use. In 1920, the U.S. company Westinghouse established the first broadcasting station in Pittsburgh. In 1926, the U.S. established the National Broadcasting Company and the airborne sound wave found its way into every household. With the invention of tetrode, five-electrode tube and microwave tube, the wave frequency spectrum that could be used continued to expand and the power of electronic equipment continued to increase. In 1928, American inventor Vladimir Kosma Zworykin invented the television cathode ray tube and eleven years later the American Radio Company successfully made electronic television. After the Second World War, the development of television technology was so astonishing that its influence was immediately felt in various social fields. Today, television has already become an essential part of people's life.

In the late 1940s, William Shockley (1910–1987), John Bardeen (1908–1991) and Walter Brattain (1902–1983) at Bell Telephone Laboratories successfully developed the first transistor through a dozen years' endeavor. In the 1950s, the integrated circuit (the overall combination of transistor and electronic circuit) was produced based on the microminiaturization of transistor. Later, the improvement of technological level led to the increasing microminiaturization of integrated circuit, whose price also dropped along with it. In the 1960s, the function of large scale integrated circuit was getting stronger and stronger. In the mid-1970s, one silicon chip could contain huge large-scale integrated circuits of 100,000 transistors, which brought great benefits to the aerospace technology, automation technology, laser technology as well as each

kind of military weaponry and equipment. The electronic computer epitomized the electronic technology.

In 1941, German engineer Konrad Zuse (1910–1983) built a fully programmable electrical computer with relays. In 1946, American scientist Howard Aiken (1900–1973) also made a similar computer, but its operating speed was very slow. The development prospect of the electrical computer was very dim. The invention of the electron tube indicated that its make and break speed is 10,000 times faster than that of relay and could satisfy human requirement of complex calculation and control procedure. In late 1945, American scientist John W. Mauchly (1907–1980) made the first electronic computer equipped with 18,000 electron tubes in order to develop the artillery trajectory computation chart. Its operating speed was 1,000 times faster than that of the electrical computer. In 1949, based on "binary system" and "storage system" proposed by American mathematician John Von Neumann (1903–1957), the University of Cambridge in Britain developed a modern electronic computer. In 1958, China also made its own computer. In the 1960s, IBM Corporation of the U.S. spent $5 billion to develop the third generation integrated circuit computer with the operating speed of ten million times per second and a memory of several hundred K. In the 1970s, the fourth generation of large scale integrated circuit microcomputer developed rapidly. By early 1980s, the number of micro computers in the world surpassed 100 million. Since the 1990s, the micro computer has become popular rapidly and found its way into ordinary household, completely changing people's life and work style. In the 1990s, the operating speed of supercomputers reached as high as one trillion times. Since the invention of computer, the operating speed has increased ten times and the cost and size dropped 90% every five years on average. Computer has greatly improved mankind's ability to understand and transform nature. Its mathematical computation, analysis and control capability simulate and partly surpass the thinking ability of the human brain. In particular, the computer network has changed people's communication means, ushering in the brand-new "information era". This is bound to have significant impact on the development of various domains in human society.

In early twentieth century, the concept of "omnipotent science" stimulated human intelligence. With 100 years of exploration and creation, human strengths have been revealed. However, behind the scientific achievements also lurks a huge crisis: the development, mastery, control and manipulation of nature; the exploitation of energy and resources; the control of direction of mankind's material life. In the end, the foundation and ideology of human survival will collapse rapidly. What missing idea hiding in the logical system of science can cause such serious consequences?

It is well known that the "neutrality of science and technology", the "limitlessness of science and technology", and "no forbidden area for science and technology" are the basic arguments and principles of all scientific developments and their impact on realistic society. The reason why science and technology is effective is that it accumulates several dozen centuries of human wisdom and has its own territory, where the unique quality of objective existence and human subjective consciousness has been washed away and they are reduced to mathematical symbols and a series of simple physical, mathematical and chemical formulas, as if all of them could be

measured and controlled. The nature of science and technology in the twentieth century is reductionism and cybernetics, whose typical representative is the mathematical and physical science. Its basic aim is to control effectively and determine the direction of natural development according to human will and demand. In brief, it can be summed up as "conquest" and "exploitation". Science in the process of conquering and exploiting the world has encountered intense resistance from the objective and subjective world's irreducibility. The "irreversibility" in the means of existence of space and time and thought etc. has formed a tremendous attraction, bending the space in which the world exists and demonstrating "boundless finiteness".[3] As life, nature, and existence are within the reach of this formidable attraction, the finiteness of science is obvious.

The will of science and technology to "conquer" and "exploit" has targeted all things, including human life. The dissection and analysis of life gave rise to experimental physiology, which is the strongest one in modern life sciences and has come up with concepts such as human body's "disease" and "treatment" and so on. The Chinese ancient medicine summed up factors harmful to life as the interaction between "six causes" (objective environment) and "seven emotions" (subjective mood). Now science and technology has claimed to trace the root, pointing out explicitly that it is the small life—"microorganism" that causes the disease. Hence, the medical treatment should use the "antibiotic" to eliminate these microorganisms. It has already arrived at the molecular level for science and technology to dissect and analyze human life. The deeper it enters the microcosm, the more mysterious the life is. The more mankind manipulates life, the more strongly life resists, including each kind of diseases attached to life. If you do not believe this, some basic fact may prove: when you invent one method to treat a certain disease, soon there will emerge a new disease. Movies such as Alien, Jurassic Park and Extreme Panic and so on displayed that kind of situation in which things get out of control, vividly demonstrating how absurd and dangerous the concept of "control" in science is.

The principles of "instrumental rationality", "technical neutrality" and "value neutrality" are the formidable arguments for modern scientific progress, as if it could demonstrate the beauty and effectiveness of science and technology. However, the plausible modernity principles avoid reconsideration and self-critique in terms of human philosophy and existence, particularly the weighing of morality of human and the whole organic world. The difference between human beings and animals is whether there is rationality of logically reflecting the living environment. Rationality is a set of ideas relating to the action of first analyzing the cost-benefit that already occurred through human memory according to their subjective judgment, and then followed by improved judgments based on former experiences of making use of favorable conditions and avoiding unfavorable conditions. Since individual memory is limited and mankind's rational knowledge is dispersed in many people's brains, the accumulation of knowledge will inevitably lead to the specialized division of knowledge and classification of science and technology. Scholars in the twentieth century are willing to devote their limited energy to their respective specialty, which

[3] "Boundless finiteness": Wu Guosheng, "Fleeting Passage of Life", *Dushu*, 1997, p. 50.

is also one reflection of rationality—hoping to achieve more benefits with less cost in the academic world. According to Weber, Western modernization is a kind of rationalized development. Hence, the development of science and technology must benefit from rationality. "Rationality" may be divided into two kinds: "instrumental rationality" (goal rationality) and "value rationality". The former can resort to any means in order to reach the goal, while the latter stresses the process of work without considering the result. The vivid analogy is that the former is a scientist and the latter is a religious follower. The "instrumental rationality" criticizes the "value rationality" for overlooking the cost for the sake of ideal; the "value rationality" criticizes the "instrumental rationality" for being irrational by giving up the value and ideal to achieve the goal. In fact, the development of modern science in the West is a result of utilizing "instrumental rationality" motivated by "value rationality" in pursuing "objective truth" and "conquering the objective world". Science and technology undoubtedly leads to "rational tyranny" of the "instrumental rationality".[4]

As a product of "instrumental rationality", science and technology is also one kind of tool that represents the specific way of existence and the attitude towards the world that human beings hope, and behind it lies a whole set of "value rationality" that science and technology holds (please refer to Section Three of this chapter for elaboration). The automobile is the crystallization of mechanical physics and the steel and iron manufacturing technique, and the television is the technical achievement of electromagnetism physics, both of which lead to the complete change of human life style in the twentieth century. Any tool is designed to serve a goal, and all goals have their value trend without exception. Who can claim that the "invention and use of atomic bomb" is a neutral event and "cloning technology" is pure technical behavior? What "value rationality" do the artificial intervention of life process and natural law actually conform to? The indescribable restlessness and fear that penetrate each person's life actually come from the dim comprehension of the mystery of nature and life. Life is the greatest secret of the universe, and is the root of the towering big tree of the universe. With life, human world is rich in cultural, philosophical, artistic, religious and moral meanings. Science and technology has exhausted all means in order to conquer the world, and why does it also destroy the foundation of human civilization?

5.2 Outward Conquest and Inward Emptiness

5.2.1 Total Alienation in the Networked Society

In the twentieth century, with the development of science and its restrictions on society, major capitalist countries in Europe and America followed by all countries, including the developing countries, copied a science-based "modernized form of

[4]"Instrumental rationality": Hang Zhi, *Yi Wei Ji: Reflection on Taiwan's Modernization*, Joint Publishing Company, 1991, p. 44.

social development" which gave full play of human ability to conquer nature. Under this stipulation, human spiritual life in the twentieth century has gradually formed its specific pattern, which essentially stipulates that mankind will be completely alienated from nature and the outside world when the society is completely networked in terms of politics and economy. People influenced by modern science and technology pay greater attention to the economic interests in the realistic society and their own feelings in consumption. They pursue luxurious housing, automobiles, mobile phones, famous brand clothing, traveling abroad, and other consumption symbols that distinguish them from average people (for example playing golf and obtaining membership of certain leisure club). This separates mankind from his historic tradition and cultural roots. However, technical communication and computer network set up for the commercial profit and information flow as well as the social service system naturally estrange and distance the exchange between individual emotions and culture. The immediate cause of this complete estrangement is the "polarized idea and realistic pattern" established upon the capitalist economic system, political system and social structure as well as science and technology which is capable of conquering nature and satisfying all kinds of human demands.

In early twentieth century, the setup of industrial assembly-line made a large amount of industrial workers get stuck to certain links in the production chain. They were required by technology to repeat certain type of production act in the manufacturing process (for instance, the invention of "Taylor system" to improve the work efficiency in America). This was illustrated by the small character played by the comedy master Chaplin in ***Modern Times*** who is restrained by one fixed pattern and only knows to tighten screws on the boards. This is exactly what the contemporary American scholar Fredric Jameson has pointed out: people in the modern society are faced with the separation of work place and family.[5] This is also the irreconcilable contradiction between patternization and the personalization induced by science and technology functioning in all fields of society. The personalization refers to the individual freedom, independency of individual life, and even people's attack on and violation of social norms. But patternization is the generality of community life, which under the stipulation of scientific theory is aimed at maintaining the efficiency and social norms and gives little thought to the essence of humanity and the true meaning of nature.

The contradiction between the individual freedom and social norms is an everlasting issue in any cultural tradition and each historical stage. When science and technology was undeveloped, people were either engaged in religion or moral practice, or integrated individual consciousness into the compulsive universal ideology, giving rise to certain beliefs and restraining the absolute freedom of individuals. The mankind's specific spiritual uniformity's restriction on individuality changed greatly in the twentieth century. The scientific economic system requires that the labor force can flow freely as commodity for the sake of efficiency, and individuals have the freedom of choosing occupations and have the right to take their own hobbies. However,

[5]"…workplace and family": Fredric Jameson, *Postmodernism and Cultural Theories*, Trans. Tang Xiaobing, Shaanxi Normal University Press, 1986, p. 93.

guided by the scientific theory, the modernized social mass production has formed an enormous network in the entire society and even the entire world. Everyone is trapped in this close network, and every individual's life has to be subjected to all rules and the established social norms of the scientific style. Under this circumstance, people don't have any free choice.

Another indication of "polarized idea and realistic pattern" is the confrontation between the urbanization and the return to nature. The urbanization in the twentieth century is fundamentally different from cities in the previous century in that the mankind is completely alienated from nature. The unceasing urban expansion constituted network with other cities through main lines of communication and peripheral urban corridors. Looking at the earth from the view of an airborne bird, you will see a picture of cities constructed on green wilderness, which look like patches of ulcer on the nature's skin. As the modernized city is completely isolated from nature, people are surrounded by the man-made environment, living in the construction of cement and chemical building material, eating vegetables cultivated without soil, bioengineered and genetically modified fruits and chicken, duck, fish, beef, lamb, pork with residual of chemical additive raised by factory methods. Means of transportation like cars and planes are nothing but vehicles helping to overcome the distance between individuals created by nature. Since science and technology was applied in mankind's daily life in the 1930s, people have completely changed their way of existence that was dependent or semi-dependent on nature, producing a man-made world for themselves. This world was named by the British philosopher Karl Popper (1902–1987) as "World 3" (World 1 is the world of physical states, World 2 is the world of mental states, and World 3 is a product of human activity). In this man-made world of consumer goods, mankind is isolated from nature and the living environment is filled with traces of human activities and transformation of nature by science and technology. On the one hand, this world satisfies mankind's material demands and desires. On the other hand, it also causes spiritual alienation in human beings. Consumer goods take complete control of people's life from the electric power to the drinking water, from the attire to the transportation, from a pen used in school to the medical insurance for retirement. What mankind relies on is not taken directly from nature but made by alienating force of industry and science. Mankind has lost self-independence and feeling of harmony with nature. In the past ten years, the faster technological development and the renewal of consumer goods make mankind deeply feel that they lack the sustainable and stable foundation of existence. People have a longing for nature, but are incapable of escaping from the "survival castle" built by the man-made consumer goods and artificial environment.

The impact of "polarized idea and realistic pattern" on the mankind's spiritual world is the contradiction between the pleasant sensation of intuition and the technical rationality. As the modern society is established on the basis of technical products, people take the technical rationality as the principle in handling various issues. When people are making great efforts to develop science and technology, they also find themselves falling into the technical rationality that violates the mankind's fundamental emotions. Many people have been weary of the emotionless programmed life following prescribed routines. The mankind's demand for emotion reaches unusual

intensity and the status of pleasant sensation of non-rational intuition is elevated in the spiritual life. The "sub-consciousness" emphasized by Freud has dominated the gradual transformation of expressions in the fields of literature, arts, movie, music and so on. In a society of networked technology, people need emotional exchanges. Hence, sports venue becomes a place of spreading the pleasant sensation of intuition and the catharsis of sports fans represents an emotional need to dispel the sense of loneliness.

The reflection of the "polarized idea and realistic pattern" on social mobility reflects the contradiction between the human estrangement and multi-directional flow of social mobility. The modern people's technology-based exchange is conducted back-to-back, while human exchange in the previous centuries was conducted face-to-face. The human created by the modernization and technology is the social networked human, because the network of mass production and commercial, financial and social services requires every individual to enter the society through digitalized login, no longer coming into contact with society through the family relationship, regional community or social network. This contradiction exhibits the development of social mobility and the extreme existence of individual. Without the medium of family, region, community, organization and so on between them, individuals feel extremely estranged and confused when they enter the social communications system. As what the absurd opera "Bald singing girl" described, in a compartment of an express train a couple of strange man and woman conversed with each other only to find out they are spouses living in the same apartment of the same building on the same street in the same city. When making business profits and creating commercial opportunities, the high tech communication and circulation form in modern society can be extremely accurate and effective beyond comparison. Although the Internet, facsimile machine and satellite telephone may solve the problems of speed and form of communication, they can not solve the communion in human's spiritual world. Therefore, people are more willing to enjoy the true feeling and emotion from the face-to-face talk, smile and laughter.

5.2.2 Comprehensive Evolution of Values System

The first evolution of values: Monism transforms into relativism. No matter what the traditional culture is, Eastern or Western, it had long been dominated almost by monism, such as God, Allah, Buddha, natural God, moral noumenon, or ideology. In brief, the highest criterion of mortal world tends to be one. In the West, the Middle Ages were controlled by God's decree, and after the Renaissance, all was controlled by the "rationality". On the other hand, the East was controlled by the social responsibility, morality and monarch's will. The common cultural characteristic, which was based on a unique faith, was the fundamental life value of all social members. The cultural trend across the world in the twentieth century was to use science to overthrow the religious and belief value, forming value-pluralism of relativism. According to pluralism, the meaning of human's varied colorful life was not

determined by the noumenon of apriorism, but by the "free choice" originating from the individual. As all values guided by science and technology had no difference in status, the choice of life path, behavior trend, and emotional orientation should not be unified and focused on a single value pivot. The relativism held that individual life should be decided by oneself and had nothing to do with others, like politicians seeking powers, merchants profits and scholars fame, each taking what he needed and should not to be blamed. This idea resulted in the philosophy of existentialism. In the Second World War, French philosopher Jean-Paul Sartre once told a youth that "what matters is your own choice" and "choice is a definition of an existence" when the youth asked him for advice about the choice between leaving Paris to fight the war and staying at home to look after his elderly mother. The scientific theory of multi-orientation rule and rationality also dictated the prevalence of relatively multi-dimensional values. Instead, the identical standard like morality, ideal or belief tends to be regarded as foolish and stodgy act violating science and rationality.

The second evolution of values: determinism values transform into experimental values. When science relentlessly reveals nearly all life mysteries, the frustrated philosopher would ponder and tell people: "the behavior and process of life is more important than the goal of life because the beginning and end of life is so simple that you can no longer believe in anything!" In the past, the meaning of life was a series of deductions of tradition or transcendental rules of ancestors or the God. The existence of human life in the present world was decided by the transcendental existence prior to the individuals. The morality prescribed by God, rationality, belief and tendency toward the goodness were the source of all values as well as the only standard to judge goodness, evil, beauty and ugliness in human life activities.

Science and technology in the twentieth century along with the development of life philosophy made people increasingly favor experimental values. The goal and significance of life lay in its vital activity and satisfaction of life desires. The existence was not the product of the noumenon of apriorism but the combination of a series of feelings. Whether the human lived meaningfully or not did not depend on how the society or others judge you or how the traditional belief rules, but was determined by your own subjective feelings. No objective criterion can be regarded as a reference or evaluation standard to judge your life. It was just like the line in a popular Chinese song in the 1980s: "follow your feelings and hold the hand of your dream tightly". The noumenon of apriorism was based on the rational science that normalizes the mystery of all things in universe, which opposed determinism and guided several generations of people in the twentieth century to follow their own way. First, all values were completely internalized, taking human innermost feelings as the value pivot. For instance, businessmen and financiers may come up with all kinds of rational, scientific and plausible excuses in pursuit of profits to commit crimes without being punished by law; the artists may create any artistic schools and styles on the spur of the moment, totally ignoring enlightenment and esthetic guidance of populace; the scientists may be driven by their own emotion and likes and dislikes to invent technology destructive to nature and humanity and even clone animals or humanity without feeling any moral guilt because humanity already did not have the identical value pivot. Second, the life process was taken for granted as the goal

rather than the means because the scientific fact that death is inevitable increases the desire to enjoy the pleasure of feeling in this world.[6] Hence, why not fully enjoy material desires in the process of life, change the goal of life through freedom of choice, and escape the fear of eternal stillness of death by pursuing subjective feelings? In this process, people conquered and enjoyed everything around them in a bohemian manner, ranging from consumer goods to people's emotion, from money to individual reputation, from natural material desires of youth to possession and conservatism in old age. The lifestyle of French absurd opera playwright Albert Camus (1913–1960), who had a profligate life and an artistic creation following his feelings, can be explained by one of his famous sayings—I have sex with women as casually as drinking a glass of water. The result of the belief of pursuing the process as the goal was "existence precedes essence" and "feeling precedes faith", bringing endless social problems and eccentric behaviors to our society.

The third evolution of values: the values of individual freedom switch to the values of "escaping from freedom". In modernistic theories, the core values of humanistic culture are individual freedom which opposes restricting individual spiritual development by manmade rules. However, the environment in the twentieth century was already the man-made environment, in which the extreme individual way of spiritual life achieved considerable degree of individual freedom on the surface. People lived in a manmade consumption environment and a rationalized living environment shaped by science, but did not want to follow the code of conduct created by people in previous ten centuries under the stipulation of nature.

This will inevitably cause two social problems. The first one is the loosening of social organizations (including family, political party, patriarchal clan and community) and the non-spirituality of social structure (there isn't a common spiritual prop and belief or even basic moral rule in the society). People are more independent, "freer" spiritually, and at the same time more selfish. Everyone enters the loose social organization and non-spiritual social structure to satisfy his own desire and the barrier between people deepens day by day—a situation which is similar to the silent movement of atom, proton and quark, having their own orbits and being unrelated spiritually. It is difficult for individuals who lack spiritual bond to tolerate each other. The existentialism philosophy of ultra-individualism shows the extreme development of individual freedom—"the other people are the hell".

The other one is the solitude of people's spiritual life. In most time of the twentieth century, an individual in any society and ethnic group could live according to the mutual values, religious belief, ideology or moral norms, under which people could feel that they were spiritually attached to their home and community and could establish a mutual way of understanding and emotional exchange. In recent 20 years, the tide of rapid modernization swept through the world and the interpersonal relationship changed dramatically due to different wealth distribution and pluralistic spiritual principle. Hence, most modern people are reduced to what German philosopher

[6]"…feeling in this world": Elizabeth Devine et al. Ed., *Thinkers of the Twentieth Century: A Biographical, Bibliographical and Critical Dictionary*, Shanghai People's Publishing House, 1997, p. 107.

Heidegger called "homeless vagabonds". Individual freedom allows people to seek their values independently, but at the same time they lose the common foundation of values. As individuals are completely disconnected with society, group, family and even nation, they feel strongly the turbulence of a loosening society and a world full of hostility, and experience a strong sense of loneliness and frustration as they stand on the cottage of their own values created by themselves. Therefore, the values of individual freedom derive its antithesis—the values of "escaping from freedom". The book ***Escape from Freedom*** authored by US psychologist Erich Fromm (1900–1980) gave an incisive description of the psychological state of modern people.

In his book, Fromm points out that the freedom gained by getting rid of the social-cultural bondage made modern people isolated. The loneliness of body was not unbearable in itself, but the isolation from thoughts, values, social patterns and exchange of sentiments, which constituted "moral loneliness", was the most unbearable and may lead to schizophrenia in extreme cases. "Moral blending" enables individuals to overcome the insignificant feelings when they try to understand the universe. This means that the unifying of individuals with the world and society can be accomplished by communicating with other people and overcoming the parochial view of freedom. Otherwise, individuals have to seek a sense of security by damaging their freedom and rendering them incomplete. The first kind of escape from freedom may have a trend to dictatorship, including a viewpoint of fatalism represented by rule and submission (sadism and masochist). The second kind of escape may follow a destructive path, whose purpose is to remove these dangerous objects—actually the world itself. The third kind of escape is exiting from the world to avoid the harm, and may end up in mental illness. The fourth escape is that self-expansion makes the world negligible. The first two ways of escaping from freedom are seriously harmful to the society and its future. On the contrary, the positive freedom derives from the spontaneous activity of an integrated character. As spontaneity requires exclusion of the artificial divide between rationality and nature, its main component is the love that recognizes other people, the love which is neither self-ablation nor possession of other people.[7]

5.2.3 Disintegration of the Priori Moral System

The establishment of human prior morality is based on the awe to natural laws and the recognition of uniformity of interpersonal relations, which is also supported by religion, politics, culture and art. The basic social picture could be vividly reflected in the moral system. Although the historical vicissitude of society had a great impact on the establishment, adjustment, and change of the moral system in the past times, the basic moral principles of mankind are permanent, such as compassion, family values, basic criteria of good and evil, honesty, decent code of conduct, etc. The prominent characteristic of the twentieth century culture is that the constraint of basic moral rules

[7] "…possession of other people": Ibid, p. 193.

passed down in several thousand years is decreasing day by day, and the fundamental moral principles in traditional cultural are trampled on by acquisitive people. As the nature has been "de-deified", technology has proved that all substances are different combinations of quantitative and chemical relations, and the rational science could explain the love and sex between men and women or the psychology about material pursuit. The things which used to be perfectly natural in the past are now labeled as "stodgy", "obsolete" and "insignificant".

Economic development and technological advances provide human's life with conditions that can fulfill their desires and satisfy curiosities. From the generation of our grandfathers, people challenged traditional morality more and more vehemently. No matter who you are—a Christian, a Moslem, a Buddhist, or a disciple of Confucius, and no matter what cultural environment you are in, as long as you are in touch with the model of "modernized" social development (at first it is in the form of cigarette lighter, cigarette, mechanical toy, porn picture, small electric appliance and daily consumer goods satisfying your curiosity, and then in the form of telecommunication equipment, transportation vehicle, introduction of recreation venue, mechanism of commercial finance and a whole set of concept system using science to explain the society), you will experience increasing resistance to the traditional morality. Across the world in the twentieth century, and even in Africa's tribal civilization this has been repeated without exception—a process of decomposing the moral system by the modernization driven by technology.

At the beginning of twentieth century, the thoughts in the Western world were influenced widely by Nietzsche's proposition that "god is dead". On the other hand, the First World War rendered two generations of people doubtful and disappointed about the social moral principle because the big powers deceived people with the ultra nationalist theory. During the Second World War, the existentialism philosopher Sartre quoted the famous saying of Russian writer Dostoyevsky: whatever you do is permissible because God does not exist. Spurred by technological revolution and with the free exploration of social scientific theory, traditional moral system is disintegrated day by day and the commercial society is full of violence, premarital pregnancy, perjury in court, extortion by trick and force, and extramarital affairs. The moral change first harmed the family. In twentieth century West as well as countries and regions seeking the path of Western modernization, the families were not stable and the divorce rate increased. As family became a burden to people who were not constrained by morality, the structure of family changed, the number of celibates increased, the cohabitation became a common phenomenon, and the young generation was less dependent on their parents.

The next goal for people who lost the protection of their family was the "sexual revolution". Since the creation of Freudian theories, the psychology and sexual medical science have conducted many experiments on these theories, which made the Western world accept the argument that traditional civilization inhibited human's sexual desires. While science and technology satisfied human's desires, it at the same time made people treat sex in a primitive manner. British writer Lawrence's ***Lady Chatterley's Lover*** not only presented the true human nature, but also advocated that "desire" gives rise to "love", "desire" is beyond and can replace "love".

Later, various literary works presented a lot of sexual contents, which demolished the fence of human sexual morality bit by bit. In the 1950s and 1960s, the sexual liberation movement took place one after another in Western countries represented by the U.S. Kinsey, a famous American physiologist (1894–1956), wrote a report about sex, in which the sex life of all Americans from all walks of life was presented. At the same time, the "beat generation" appeared in the literary arena, and a series of their rebellious acts which spread quickly in the West became the hallmark of the time. They engaged in prodigal sexual behavior and ridiculed the moral principle of loyal love. The erotica work was allowed to be published in law, and the emergence of new types of contraceptive device provided favorable conditions for the sexual liberation movement, resulting in the youth having sex at a much earlier age. With the use of hormone and chemical additives in food processed by modern factories, precocious puberty became quite common. Under the influence of the left wing ideology trend, the "May Storm" university student movement took place in France in 1968, and Marcuse's rebellion theory added fuel to the flames of anti-tradition and sexual liberation. The US was involved in the Vietnam War and the number of casualties increased drastically. As the anti-war movements in the US surged, the young generation started to live a life with hippies as the model, listening to rock and roll, wearing outlandish clothes, cohabiting, drinking to excess, taking drugs, jiving, having no permanent work and wandering around. They ridiculed knowledge and normal way of life, abandoning themselves to Bohemianism and looking down on the world. A group of "punk" appeared in the 1970s, looking at the world with cold indifference, doing unconventional acts, having yin and yang, Roman helmet and pie-form hairstyle, and persisting in their own way. At this time, the culture of avant-gardism began to ebb and problems brought about by science and technology became increasingly prominent in modern society, such as environmental pollution, horrors of war, arms race, mass extinction of species in nature and so on. People seemed to be inclined to revert to tradition, but the fear of AIDS hampered the sexual liberation movement. As a result, the religion once again caught people's attention. In the 1980s when the commercial society gradually took shape, the young generation could sustain themselves economically soon after entering the society. Therefore, the "yuppies" appeared, and their pursuit of life was based on the concept of elegance. They were paid handsomely, working in nice offices, having a stylish social circle, dressed in designer clothes, driving high-class cars, enjoying the vanity of mankind, and displaying classical demeanor of gentlemen in contemporary society. In the 1990s, the networked social form made it possible for people to get rich or become the focus of media quickly. The new generation who grew up in such an environment had less unruliness of rebellion against the society but longed for the society built with technology, eager to join it and display their skills. They were obsessed with pop music and singing stars, worshipped the charm of money, were interested in the stock market and finance, and immersed in the computer and the Internet. What is the most symbolic is that they were used to fragmenting time and energy, interested in everything but with short attention span, paying attention to the fashionable occupation, profession, hot issues and topics. However, they lacked the relatively unified and consistent ideal and pursuit held by their previous generations.

Their networked connections were multifarious but could not form an entirety like an iron sheet.

With the high technology, the rich material life fails to maintain the priori moral system. As a result, the acquired emotional response is in great peril. The psychosis shown by the humanity in the twentieth century is much more prominent than that of people in previous centuries. The first one is loneliness. After the retrogression of traditional unified values, people lost the common way of communication, way of understanding, notion interpretation system and judgment criteria that they used to comply with. The technological development, disciplinary differentiation, professional barrier as well as the "high circulation and low communication" in the commercial society led to the extreme personalization in people's spiritual life. The absolute freedom of individual's spirit meant it was completely helplessness. The second is anxiety. The wars, revolutions, democratization, technological development and survival crisis in the twentieth century shattered the social ideals and ideological beliefs one by one. To make it worse, the commercial society could not provide the new belief. In the era of rationalism, people firmly believed that the concept system guided by philosophy could lead the direction of human life and social development. But now people are at a loss and discontented with the present situation, wondering what the future would look like. The anxiety resulted in a steady flow of sense of crisis and the "sentiment at the end of the century" about imminent disaster. The third is absurdity. Absurdity is the meaningless experience of life and the barrier between one and another and between people and the world. Technology destroys the mystique of everything. Estranged from nature and themselves, the mankind can not find the goal and meaning of life. Even the basis of survival disappears sadly after the comprehensive negation of religion. The fourth is alienation. The socialized mass production, technology and commercial consumption culture caused the humanity to be dominated by economic model, financial rule, scientific knowledge and all the prescribed and unwritten laws and customs in the manmade world. People were suppressed in their spiritual and material world while their confidence and sense of achievement in life were frustrated. Hence, people became a tiny part in the social mechanical system and materialized people were transformed into social, economical and consumptive animals who could not find their identity.

5.3 Is Science Capable of Saving Mankind's Spirit?

Mankind's worship of science originated from the Enlightenment ideal after the Renaissance. The ideological emancipation movement treated the scientific rule as the standard to judge everything and science created a whole set of concepts to explain the world. The original world that kept the engagement with the humanity, in which material and spirit could not be separated, and that was personated (or "deified") by the humanity for scores of centuries, has been now, however, artificially separated into "nature" and humanity, and has become the object of scientific research and conquest. From the time of Bacon, Descartes and the era of new science, a greater

differentiation between soul and nature, rationality and emotion, and objectivity and subjectivity were adopted. The concept of rationality and objectivity as well as the will to dominate nature lent support to a special scientific outlook, hence a new epistemology was constructed. It stressed the "scientific method": anything believed to be "scientific knowledge" is equal to "real knowledge" and it must be formulated and logicalized. Even the modern philosophy, being tired of the world we are living in, began to study science and how to help science conquer nature. Hence the popularity of epistemology and methodology made philosophy the maid of science. As a result, the spirit of mankind becomes fully dependent on the scientific interpretation and science has the exclusive right to interpret the absolute truth of this world.

5.3.1 Science Forsakes "Nature" in Its True Sense

In the ancient philosophy of the East and the West, the world's "nature" always refers to some inherent basis for the world in which people live.[8] Different cultural patterns use various totems and mysterious sacrificial ceremonies to show the worship and awe of the inherent basis. Since the modern times, science has regarded nature as a collection of unconscious natural things under specific rules. There is not any inherent and mystical matter besides the material and external force dominating its movement, and the internal mystical force intriguing the humanity for thousands of years is considered worthless by science. As the existence of all materials and movement of all things are dominated by the unique rule, they have nothing to do with nature. "Nature" is no longer the object of human awe and worship, which is made by the science to become the collection of external materials faced by people. Hegel simply said that the nature is pure externality. Seemingly, "nature" that is free of superstition and myth naturally becomes the object of scientific research. Actually, the intrinsic basis of the lively relationship between "natural things"—"nature" is totally ignored and replaced by "natural things". What does the mankind need to fear when they have science? The research of natural things resulted in the flourishing of "physical science". Hence, "nature slipped away and is beyond the scope of philosophical reflection, which is the situation of our time. The scientific research of natural things is causing a great clamor while the philosophic reflection of nature is disappearing."[9]

Therefore, by receiving the education of modern science and philosophy, several generations of people carried the view of hatred toward and objectification of nature. As a result, they made strenuous efforts to study the knowledge of science which can conquer "natural things". The mainstream ideology does not concern how the nature controls "natural things". As the regular movement of nature is covered with a tight web of logic, philosophy is not positioned to research the intrinsic basis of nature. Hence, the division of humanities and natural sciences strains the relationship

[8] "…in which people live": Lao Tzu, *Tao Te Ching*; Aristotle, *Study of Nature*.

[9] "…nature is disappearing": Wu Guosheng, "Reflection upon Nature", *Dushu*, January, 1997, No. 214.

between mankind and nature. "Nature", which cannot be separated from the human subjective and objective worlds, becomes the victim of the dichotomy of humanity and nature. As a result, "nature" walked away quietly, waiting to see the consequences of mankind's conquest of "natural things" and disrespecting her.

Just as it is, the underlying causes of human crisis in the twentieth century are all directly related to mankind's neglect of "nature". Science has brought in not only the industry, machinery, utilization of natural things and consumption of energy, but also the pollution, diseases, mutation and extinction of species, breaking of food chain, and environmental deterioration, all of which are caused by the use of natural things…. In consequence, nature has begun to punish the mankind severely for their neglect of nature in the previous centuries.

Let us recall how science severed the harmonious ties between nature and us. In the 16th and seventeenth century, the scientific revolution created a new "natural concept", indicating the mutual and antagonistic relationship between mankind and nature. The scientific revolution disintegrated nature into an oil painting-like scenario, in which the universe and the world were constructed in a logical way. In the past, the universe in the mind of Greeks and medieval Europeans was a limited, interlocked and mutually dependent sphere, in the centre of which was the earth where we lived. This model of universe had spiritual significance and ethical value, and was a universal system with theological teleology. At that time, as there was no concept of "space", the universe did not spread in the vast space, nor did it become a great picture depicted by the mankind and explained by the scientific logic. According to scientific historian Covre, the revolutionary change in modern thoughts shifted from a limited and closed world to an infinite universe, which in fact described the world as a scenario. This theme is reflected in many aspects. The astronomy discarded the concept of celestial sphere, and celestial bodies were regarded as some scattered individuals in the boundless universe. The physics abandoned Aristotle's movement concept of teleology, and put forward the concept of inertial motion: the movement will continue forever along a straight line unless it is interfered. In the creation of visual arts, the panoramic perspective was replaced by the fixed-point perspective, which established the metaphysical abstract status of Euclidean geometry in observing the world. Hence, human being became the mainstay in observing the world and the world was twisted to accommodate the subjective sight of observers. In spiritual life, the original profound philosophical realization of human limitation, and the reverence, sincerity and worship dedicated to "nature" and natural incarnation—God were replaced by the arrogance and impudicity of atheism and worship of the unlimited power of conquering nature. In economic life, people explored and exploited natural resources without restraint, carrying out a wide range of transactions to satisfy their material desire but despising the exchange with nature. Under the massive natural background, nature became the biggest over-drafter, and the omni-directional development on the global scale and even in the outer space made the human economic scale surpass the capacity of nature. All of the above-mentioned facts are essentially the expression of human conquest consciousness of transition "from the closed world to the infinite universe" led by science. From this point of view, we can understand why the Copernican theory of celestial bodies had a huge impact on the

modern scientific revolution. The Copernican view of universe presented us a world scenario, in which there was neither a place for God nor a place for spiritual value. It presented a great frame where people live with regular natural things piled inside for the mankind to enjoy. Science could increase the methods of enjoyment and enhance the efficiency. The scientific view and metaphysical nature of technical paramount in the twentieth century were built on the basis of this world scenario.

5.3.2 Science Eliminates the Link Between the Natural World and Values/Spirituality

Science makes nature a man-made picture, a place for natural things to accumulate, in which the worship of nature and spiritual beings from the ancient times as well as the spirit and values in our world are all discarded. The so-called "real secret" of all natural things was uncovered by "non superstitious" means. Hence, the natural things had nothing to do with values and meanings. They were just purely objective, independent of people and lifeless. The humanity as the subject was only the "habitants", uninvolved observers, knowers, and even conquerors. The opposition between the humanity and nature was a prominent feature of classical natural and scientific outlook, and also the premise of natural philosophy of subject-object dichotomy in epistemology. Once nature was objectified, materialized and alienated, it was essentially homogenized. In macroscopic view, it was reduced to celestial bodies which are running in the endless universe, and in microscopic view, it was depicted as atom, proton, neutron and quark structure. It seemed that the entire nature was moving silently without any spark of life and poetic sense. As the structure of nature is highly homogenized, the constitution of natural things only differs in the quantity. Hence, nature was analyzed by the most effective tool of science—the math, and is once again mathematized. As a result, the atom becomes the basic constitution unit of natural things, a whole is the sum of its parts, the totaling and combination of these parts can constitute all kinds of entirety, and the high-level features can be reduced to a combination of low-level features. The result of mathematization confines nature into a cold machine which obeys the rule and logic.

The concepts related to nature formed in the scientific revolution became the conceptual basis for the modern industrial civilization. It was under the instigation of this kind of natural view that the mankind explored without scruple the nature as their conquered target with infinite resources and mathematized structure and material. As a result, nature looked like a big warehouse that did not appear mystical at all. In ancient times, every large-scale transformation of nature and environment came along with the sophisticated ceremony for consoling the spirit organized by tribes, patriarchal clans, and national groups, which reflected the awe and worship of mystical nature. 2100 years ago, the Dujiangyan project in Chinese Qin Dynasty diverted the water with rocks and earth, destroying the woods and vegetation. However, the project meanwhile began to build new artificial landscape—mountain god temple—

and planted a lot of trees, creating harmony with mountains and rivers and making up for human faults. In this way, nature was regarded as a saint who must be repaid and protected. The religion had the same function, such as the Buddha in Sichuan Leshan built in the Chinese Tang Dynasty. In this case, the mountain was cut for stones that heaped up onto a beach in order to divert the flood, leaving a statue carved from the cut mountain. Hence, the Buddha for religious worship was naturally built and the preserved nature was closer to human sentiment. Today, however, it is a pity that our ancestors' humble, cautious and reverent attitude to nature and ceremony is regarded as primitive superstition and simplistic religion.

The unscrupulous exploration of nature eventually led to the energy crisis and ecological imbalance, pitting the humanity against the nature characterized by tension and hostility. The environmental pollution has destroyed our homeland and the shortage of resources has become an insurmountable obstacle in the process of development in many countries and regions. The mankind is exhausting the resources on the earth with no substitutes left. Finally, the impending crisis alerted people to the possible natural punishment. The United Nations human environment conference held in Stockholm in 1972 issued an appeal that "there is only one earth", which drew the attention of international community. In 1987, the UN Committee on Environment and Development published a book entitled ***Our Common Future*** and the slogan "sustainable development" became the new development agenda in the human society. Various Green peace organizations emphasized the close connection between the humanity and nature, advocating peaceful coexistence and coordinated development of mankind and nature, and promoting some old religious concepts, which indicates that the worship of magical things and the pantheism obtain a special meaning in today's society. The ecology tried hard to restore the natural anima and mystique, the diversity and irreducibility of the nature. Therefore, the mankind began to rebuild the natural concept after having experienced the natural punishment and painful reflection. The UN conference of environment and development in 1992 appealed once again that a new global partnership should be further established to achieve sustainable development. Its contents are as follows: the society utilizes its resources in such a way that it could continue to function without exhausting its resources; at the same time, the environment should be protected and the irreversible losses should be prevented, such as rare species and habitats. Unfortunately, the Western philosophy and the Christian are built on the view of anthropocentrism. God was regarded as the symbol of omnipotence, while the preference of God to the humanity was the basis of its existence. God created everything to serve the needs of human existence. The mankind was not equal with other life and even nature in which they live. As the scientific development and accomplishment provided a more solid foundation for anthropocentrism, the mankind in the twentieth century could recklessly shape its own destiny and change the original face of nature. The development of science is endless and its power of transforming and utilizing nature is also boundless. Science even assures people not to worry about resources, for the development of science can solve all problems. The myth of scientific omnipotence spread in this way and became a common notion.

Our present notion of world scenario is stipulated by the most fundamental science—physics. The faith of scientific philosophy is always the philosophy of physics. As a precise science, physics is the backbone of modern science and also a basic science. From Newton to Einstein, physics kept reminding us of our world which exists as a scenario and spreads in the three-dimensional space and one-dimensional time. The earth is just an ordinary planet in the universe and its relation with the earth is accidental and external. According to the idea of today's science, people can definitely assume that when the earth is faced with the survival danger the mankind could move to another planet, which is suitable for human habitation, just like a group of Europeans who migrated to the new continent—the Americas.

In the theoretical frame of traditional science, the Enlightenment movement defined the logical discourse of how to interpret the relationship between science and the mankind. Everything was so categorical, the rules were unbendable and the laws were applicable everywhere. The defense of ecological ethics was often attributed to superstition and ignorance, and our responsibility was even delegated to our future generations. In short, the scientific interpretation inevitably slips into the "selfish" trap set up by anthropocentrism: protecting nature is simply protecting the humanity. In the world scenario of traditional science, the environmental protection movement was just an expedient measure of mankind's self-salvation. It had neither the ultimate reason and basis, nor the philosophical and religious significance. As science made the mankind too rational and indifferent, they thought that they saw through everything: in the vast, infinite and still universe the earth is like a lonely spacecraft that is destined to age and become a death star (a collapsed black hole). All creatures will be abandoned, and the mankind as a species cannot escape from the destiny of destruction, just like the dinosaurs that ruled the earth for millions of years only to become extinct finally. In this case, how can the mankind become an exception? The only solution was to conquer the nature, improve their power of control, extend their life span, abandon their home before the doomsday and move to another planet. How simple and ridiculous the concept is!

It cannot be denied that science is also reconstructing the concept of "nature". Since the nineteenth century, the concept of nature in classical physics has been revised and supplemented constantly. For example, Einstein's theory of relativity denied Newton's absolute view of space-time and integrated matter, movement, time and space into one. The quantum theory introduced the probabilistic concept of probability—"uncertainty principle"—into the micro sphere and revised the world system of Newton's absolutism theory. The thermodynamics introduced the irreversibility of physical process and presented a serious challenge to the time reversibility in the traditional science. The system science and chaos study focused on the complexity and integrity of the world, which formed a sharp contrast with Newton's theory that emphasized the simplicity and atomic constitution. These changes highlighted the holistic concept, non-reducible concept, non-deterministic concept, complexity concept and irreversibility concept, which were linked with the life principle and organic principle in nature.

5.3.3 *Could the Re-understanding of "Time" Awaken the "Conscience" of Science?*

The discovery of the "arrow of time" by physics is the most profound revolution in the natural concept. There are two traditions in modern science: mathematical science and natural philosophy (study of natural history). The ultimate difference between them is that the former looks at and treats nature mathematically and the latter focuses on the historicity and temporality of nature. The evolution theory is the maximum achievement of the study of natural history. While the mathematical science emphasizes controllable experiment design and mathematical expression of universal law, the study of natural history focuses on the collection of historical materials, chronological proof, genetic relationship and categories of species. In the development of modern life science, the tradition of experimental physiology and study of natural history jointly created the history of biology. However, the modernity lays emphasis on the mathematical tradition and experimental physiology tradition, while the natural philosophy is ignored for being unscientific and unable to be subject to a thorough mathematical analysis. The establishment of Nobel scientific prizes fully demonstrates the indisputable hegemony of mathematical scientific tradition in the field of science. However, the biggest weakness of mathematical science is denying the real nature of human living time. The attitude of traditional science to the "arrow of time" is that the directivity of time and the asymmetry of past and future are only an illusion. The concept of "manifold" introduced by the theory of relativity turned the whole universe into a "block universe" that essentially has neither evolution nor temporality.

In the twentieth century, the physics introduced the concept of the "arrow of time" in an attempt to interpret once again the scenario of universe. The cosmology based on the general theory of relativity established the cosmic expansion theory, constructed a new cosmic model and re-built the "arrow of time" in the sense of cosmology. The second law of thermodynamics originally provided the "arrow of time" and Prigogine's theory of "dissipative structure" further revealed the creativity of the "arrow of time". From the second law of thermodynamics, the discovery of the "arrow of time" spreading to the field of physics indicated that the traditional world scenario was undergoing revolutionary changes. The traditional world scenario, with its features of simplicity, reducibleness, temporal reversibility, strict determinism and analyticity, no longer enjoyed its unique status of authoritative interpretation. The complexity, irreducibleness, temporal irreversibility, unpredictability, and non-analyticity of nature are becoming the characteristic of modern science's interpretation of world scenario. However, the traditional world scenario, which still firmly controls the thought of people, becomes the basic philosophic foundation of worshipping science, "struggling with nature", manipulating and transforming the nature.

Could the re-understanding of the "arrow of time" by physics awaken the conscience of science? Perhaps there is some kind of possibility. The natural science has consciously reflected upon the pattern of relations between mankind and nature

created by modern science—mankind and nature are divided into two parts. The mankind is a tiny and irrelevant observer of the huge machine—nature. The traditional and colorful relations between nature and mankind are simply severed by science. The separation of mankind and nature brings in the dichotomy of subject and object in philosophy as well as the cosmopolitan culture and science. Now the emphasis of the "arrow of time" takes the temporal irreversibility as a basic fact, which is a concern about the natural spirit field and re-understanding of the relation between mankind and nature in a philosophical sense. This philosophical faith strongly demands the respect for every individual's humanistic experience, his feelings of life and religious belief, which should be regarded as a basic starting point for philosophy. The life and nature are dignified just because life is growing and aging and time cannot be reversed. The philosopher Henri Louis Bergson (1859–1941) once said that the real time was the extension, which was the only solid thing.[10] The philosopher Martin Heidegger (l889–1976) thought that the temporality came from the fact that people is doomed to die. According to him, in the mitsein of death, every person is brought into "how" in the same way, and every person is brought into a kind of possibility—no one is prominent; every person is brought into "what" in which "how" is reduced to flying ashes.[11] In this aspect, the explanations of new physics and philosophy are nearly the same. Prigogine pointed out in his book From Existence to Evolution that "we see that the recent conclusions are so close to the expectations of philosophers such as Bergson, Whitehead, Heidegger, and so on. The main difference is that in their opinion such conclusion is only the result of scientific conflict, but we think that the conclusion comes from the interior of scientific research". Could science inspire the "conscience" to nature from within? Perhaps we expect to generate a set of new concept structure that integrates modern scientific theories on the basis of irreversibility. However, the re-explanation of the "arrow of time" can possibly become the leader of another concept revolution to save mankind's spiritual world.

5.3.4 The Process of Science Dominating Our Thoughts has not Come to an End and the Pursuit of Truth is as Difficult as the Pursuit of Nature

At present, the attitude of the above-mentioned scientific revolution is not very clear. The traditional science is still awe-inspiring: the scientific and technological concepts pervading the social structure and the scientific theory in the education field still warn us that nature should be considered the external world that could be exploited and conquered. In particular, the biology, genetic engineering, cloning technology and

[10]"…only solid thing": Elizabeth Devine et al. Ed., *Thinkers of the Twentieth Century: A Biographical, Bibliographical and Critical Dictionary*, Shanghai People's Publishing House, 1997, p. 53.

[11]"…flying ashes": Martin Heidegger, *Selected Works of Martin Heidegger*, Volume II, Shanghai: Joint Publishing Company, 1996, p. 25.

microelectronic technology have displayed an irresponsible trend of playing with nature. It remains uncertain whether science could really transcend the priori theoretical framework established by modern thought. It should be remembered that the traditional science, technological system, industrialization and developmental pattern of modernized society are all dominated by the dimidiate and mutual metaphysical essence of nature and humanities. It is the metaphysical structure developed in modern Europe that dominates the direction of scientific development and human thought evolution, the process of human modernization in the twentieth century, and the predatory exploitation of nature and destruction of environment by the mankind. If we only place our hope on the re-reflection upon and reconstruction of natural sciences, then we are still not free from mankind's narrow-minded egoism and the original dimidiate metaphysical structure. The conclusion drawn by the scientific interpretation is that the needs of human existence override everything. In this planet earth, on the one hand the living standard disparity of different nationalities and countries and the poverty exist widely; on the other hand the unbridled natural growth of population leads to the extreme deterioration of ecological environment. As the huge population sets a high demand for grain production, the arable land is expanding and the soil fertility is declining. The human pursuit of high standard of living continuously requires moving closer to the developed regions, but the regions with deteriorating living conditions require more labor force. Hence, fertility transcends the cultural desire of physiology and reproduction and becomes the real economic needs. The population growth, the relative poverty and environmental deterioration have formed a vicious circle. It should be admitted that the ecological balance is important, but the baby crying piteously for food is also life. Which is more important? Science chooses mankind's life because she thinks that they will one day use scientific methods to repair nature and restore ecological balance.

However, the mankind is not the Creator and does not have the power to recover the irremediable things. Our fundamental thought, moral concept and religious faith must undergo complete change. That is to say, we have to give up the delusion to rule the nature, take the humanity as a part of the nature, admit the human weakness and limitation in face of the nature, respect the survival right of other living things and live harmoniously with the nature. Many scientists believe in Deism in their old age because they know very well the human weakness and limitation, and harbor the sacred awe and fear to nature. The fear to nature is not the human weakness but indicates the human maturity and rationality.

Science should pursue the spiritual essence of humanity and nature under the guidance of philosophy, and should deepen the understanding of universal truths and strengthen the foundation of human existence and spirit by researching natural laws. Nature and truth share a common characteristic, just like what Heidegger called "self-retired" and "self-returned". They go into deeper seclusion as pure internality when you approach them through scientific methods. The world in the twentieth century is a time when we could use the scientific knife to dissect everything. The mankind tried to reveal everything clearly, using the technology to break various sacred asylums for all living things and assuming that they have come close to the essence of all living things and the laws of nature. But the real truth and spiritual

essence have retreated naturally. How could the frivolous science reveal the thick and mystic veil of truth of the great nature? Just as philosophers said that the truth conceals itself as deeply as the science explores the nature. Because science cannot replace the reflection of philosophy, it can never save the spiritual world of eternal truth that is pursued by the mankind. Today, the mankind enjoys the benefits of science and technology, and the full display of mankind's natural characteristics, but what about the human sociality, morality and inclination to goodness? Everyday we are faced with endless crisis and fear because our humanity is gradually losing the spiritual sustenance and the ground for existence amidst the material enjoyment. Our humanistic foundation is so deficient that we are no richer than our poor ancestors in spiritual terms even we enjoy all kinds of wealth and knowledge. As the ground of our existence is the nature and earth, where is the nutrition of human spirit when the earth leaves us and the nature is broken? The humanity is supposed to be merged with nature without any boundary. The disrespect to nature by the humanity in the twentieth century teaches us the lesson that science could satisfy human curiosity and material desire, but it could not save mankind's spirit.

Chapter 6
Clashes Between Eastern Culture and Western Culture

Abstract Clash and integration of western and eastern countries in wars and cultures have changed the scenario of the world.

6.1 The Evolution of the World Situation and Its Cultural Significance

6.1.1 Evolution of the World Situation—A History

The discovery of the new sea route in the sixteenth century (i.e. the Magellan's global voyage in 1519–1521) and the development in commerce, industry and transportation created favorable conditions for the bourgeoisie to step on the historical stage. The sea colonization led to the establishment of the world market. On the basis of this, the international relations across the globe became a reality. From 1618 to 1648, Protestants and the orthodoxy Catholic alliances in Europe waged a war that lasted 30 years. As a result, the Westphalia Treaty was signed to delineate the territory of Europe and the national boundaries of European countries. Switzerland and Netherlands declared their independence. Yet, this treaty was only limited to certain regions in Europe and could not represent the world situation.

The first world pattern in its real sense was marked by the "Vienna System" (1814–1870, lasting nearly 60 years). After the French Revolution in 1789, the French republic system swept across Europe, eliminating the feudal forces in Europe. Napoleon launched a war with the dual nature of military expansion and anti-feudalism. At this time, the European feudal monarchies stood together in the fight against the French bourgeois regime. In the Vienna Conference of 1814, Russia, Austria, Prussia and Britain formed the "holy alliance" to divide up the European territories and overseas colonies. In the meanwhile, the feudal countries followed the example of France to undertake reforms of internal system. During this period, Russia, France and Britain sped up their colonial expansion. In the latter period of this phase, several powers emerged across the world. Various developments include the American Civil War in 1861, the Italian reunification, the Westernization Movement in China's Qing Dynasty, the abolishment of serfdom in Russia, the Meiji Reform

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in Japan of 1868, and the German reunification after the Prussian-French War in 1870. Many countries deepened their reforms and enhanced their national strength in preparation for the upcoming wars. The basic feature in the first phase of the world situation was that the French Revolution triggered the national independent movement in the modern nation states in Europe.

The second world pattern features carving up the world by eight world powers (1870–1914). This pattern continued for 44 years and had a tremendous impact on the twentieth century, leading to an all-around confrontation between the West and East in politics, economy, culture and military affairs. After enhancing their national strengths, the western powers launched a series of colonial wars, such as the American-Mexican War, the American-Philippine War, the Sino-Japanese War in 1894, the Eight-Power Alliance Forces' invasion into China in 1990, and the Japanese-Russian War in 1905. The eight powers—Britain, France, Germany, America, Russia, Japan, Italy and Portugal—competed against each other for more colonies and carved up the world. At this stage, due to the Turkish reforms, the Australian-Hungarian Empire gradually became powerful and influential, thus becoming more active in world affairs. The basic feature of the second phase of world situation was that modern nation states as world powers fought for overseas colonies and carved up the spheres of influence.

The third world pattern is characterized by Versailles-Washington system (1919–1939). This stage lasted 20 years with the world powers containing each other. In World War I (1914–1918) Germany was defeated and the Austrian–Hungarian Empire disintegrated. Late in the war, General "Black Jack" Pershing landed on the continental Europe, indicating that America had become a world power which was capable of exerting great influence upon Europe. Furthermore, some major events ensued, such as the successful Russian Revolution in October 1917, the Paris Peace Conference in 1919 (which triggered the May 4th Students' Movement in China), and America's implementation of policy "open up China's door and share interests" among the world powers. After dividing up the world, major powers prepared for a new round of grabbing more market shares and regional resources, while colonies and semi-colonies launched social revolutions as a precursor to the national liberation movements. In an atmosphere for peace and reconstruction in Europe, Britain and France first attempted to blackmail Germany and then shifted to appeasement policy. Meanwhile, the Western world began to take Soviet Union as their arch rival, which was founded after the successful Russian Revolution. With the rise of Germany, the war became imminent once again. The distinguishing feature of this historical phase is that the Russian proletarian revolution triggered social revolutions and national liberation movements throughout the world.

The fourth world pattern centers on the Yalta System (1945–1990). The Cold War lasted 45 years and was characterized by ideological confrontations between the two poles: the U.S. and Soviet Union. In Yalta, Soviet Union in February 1945, the three world powers—the U.S., Soviet Union and Britain—carved up Europe and Asia, with Europe being split into two, Germany into four and later into two halves, i.e. Eastern Germany and Western Germany. In Asia, the Soviet Union recognized America's control over Japan and its special interests in China, while America gave

consent to Soviet Union's occupation of South Sakhalin Island and Kuril Islands, the independence of the Outer Mongolia, the internationalization of Dalian Port, use of Lvshunkou as the naval base for the Soviet Union, co-administration of China's mid-east and southern Manchuria railway by China and the Soviet Union. Later, the U.S. and Soviet Union drew the North-South division line in the Korean Peninsula, i.e. the 38th parallel. In Potsdam, Germany July 1945, the U.S., Soviet Union and Britain further improved the Yalta system. In June 1950, the Korean War broke out and the U.S. believed that it marked the beginning of the East–West confrontation. The U.S. therefore attempted to occupy a favorable strategic position by dispatching the Seventh Fleet to help Taiwan defend itself so as to prevent mainland China from liberating Taiwan. In August 1951, the U.S. and Japan signed the "San Francisco Peace Treaty", which with the excuse of anti-communism argued for the "pending status of Taiwan" and decided that the administrative power of Diaoyu Island should be transferred to Japan. The treaty endangered the Sino-Japanese relations in the long run. In addition, the U.S. got involved in and escalated the Vietnam War with the aim to contain the socialist camp.

Asia, Africa and Latin America were under the control of major western powers from the mid-19th to the mid twentieth century. After World War II, national liberation movements in the three continents gained momentum. These regions became the buffer zone that separated the two world camps of the East and West. Western countries such as the U.S., Britain and France still persisted in their long-standing control over Asia, Africa and Latin America. However, the Soviet Union did not acknowledge that these regions belonged to the West. By means of exporting revolution, it started to agitate these colonized countries to challenge the West in an overall way via national liberation movement and revolution. Thus, the two big camps' fight for the control over the third world began.

After joining the socialist camp, China took advantage of the favorable situations and established its own position in the world by giving mutual support to countries in Asia, Africa and Latin America. Soon afterwards, based on the strategic assessment of prioritizing the national interests, China resolutely fixed its relationship with the U.S. in 1971. In consequence, the "big triangle" of strategic power balance among China, the U.S. and Soviet Union was formed, which paved way for the collapse of the Yalta system. In 1979, China and the U.S. established diplomatic relations and China declared its Taiwan policy of peaceful reunification. Meanwhile, China began to implement the reform and opening-up policy, after tentatively absorbing some economic reform experience in East European countries. China also took a more practical ideological stance with typical Chinese characteristics. The rapid growth of China's economy encouraged East European countries to get rid of Soviet sovereign control by undertaking economic reforms. At the same time, due to the arms race with the U.S., the national strength of Soviet Union was greatly undermined and its domestic economy could hardly sustain. In the mid 1980s, the "democratization" movement swept across the third world countries, influencing all countries originally belonging to the two big camps. For example, Eastern European countries, South Korea, Philippine and China's Taiwan in Asia had to carry out a series of political reforms. After 1990, the "democratization" wave in Eastern Europe and the attempt

to free from Soviet Union's fetter of limiting their sovereign powers became the "panacea" which induced the collapse of the Yalta system. With the drastic changes in Eastern Europe, disintegration of the Soviet Union and the reunification of Germany, the Yalta system fell apart rapidly.

The fifth world pattern indicates a trend of system towards multi-polarization (From 1991 until now, it is characterized by continuous economic globalization, political multi-polarization, social informatization and security institutionalization). The last ten years in the twentieth century took on a new pattern. In terms of cultural significance, the industrial capitalism, commercial capitalism and financial capitalism became prevalent. Financial capital transcended all artificial hurdles and flowed freely around the globe, bringing a series of problems to countries with different cultural backgrounds. The economic globalization strengthened the market carve-up and competitions. In response, various regions were forced to act collectively. For instance, on the first day of 1999, Europe unified its currency and the North American Free-Trade Zone was set up as well. Although Asia has the APEC (Asian Pacific Economic Cooperation) organization, it still faces the great challenge for rapid regional integration. The relations among major world powers became more complex than ever, with the world moving towards multi-polarization. While it became increasingly obvious that the U.S. intended to construct a uni-polarized world by leveraging its strong economic power, some small and medium countries also made their voices heard in the international community thanks to nuclear proliferation. Hence "regionalism" came into being without fanfare. The information technology and various networked logistics means led to further social advancement and opening-up. The preservation of cultural traditions intermingled with the reforms in political systems. The multi-polar relations among major countries also prompted various regions to build the multi-lateral security mechanism. However, this mechanism, which in essence aimed to guarantee the economic superiority and national interests of western countries, would cause severe damages to other countries, in particular, those in the Middle East as an energy reserve for the West and the Asian region as a place for the relocation of obsolete industries in the West. At present the multi-polarization is only a trend as well as a good wish for the peace-loving people in the world. At the same time, it is important for us to be fully aware that although the multi-polar system in the future is relatively a balanced one, it is by no means a fair pattern. The political rules against the backdrop of Western culture are still prevailing and enjoying control over all domains in the international community.

6.1.2 The Conflict Between Eastern and Western Cultures and China's "Self-strengthening" Movement

China was compelled to take the road towards modernization in 1840, which was decided by the changes in world situation and China's unique history. The eighteenth century as well as the early nineteenth century witnessed the fastest progress and

greatest changes in the European history. To name just a few, the industrial revolution, the transportation revolution, the French Revolution, the America's independence from Britain to establish a new country. New theories and inventions emerged incessantly in philosophy, political economy and science. The Western world underwent fundamental changes, with feudalism quickly retreating from the historical stage and capitalism gaining increasing momentum. As the West expanded their colonies and scrambled for the world market, the Western cultures inevitably conflicted with the Eastern culture. In retrospect, signs of China's decline emerged during Qianlong's reign of the Qing Dynasty. The special envoy of British emperor Macaroni and his retinue all observed that China's social administration was declining at that time. After seeing the wallpaper peeling off in his guestroom in the Summer Palace, the conspiracy between the garden officers/soldiers and the court eunuchs with the countrymen outside to steal the Palace's treasuries, Macaroni sighed with emotion in his diary that "the once strongest nation is beginning to be outwardly strong but inwardly weak". At that time, there were quite a few scholars and scientists in his delegation, some of whom expressed the willingness to stay in China to disseminate the scientific knowledge. Macaroni also introduced European civilization and scientific inventions to He Shen, the Chinese Minster of Defense at that time. In addition, he suggested that a number of performances be arranged in Beijing such as hot-air balloon lift-off, fast shooting of artillery, and expressed his hope for diplomatic exchange and equal trade as well. Before his departure, he told Chang Lin, governor in Guangdong and Guangxi provinces that China's industry, chemistry, and medicine had lagged behind and Britain was willing to help modernize China. Otherwise, China would not be able to defend itself against foreign attacks. Unfortunately the Qing Dynasty at that time was not willing to open its eyes to look at the outside world. The crisis in China's feudal society and China's backwardness in the modernization process in the early twentieth century were results of both external and internal factors. The external factor was the imperialist powers' invasion into China, imposing upon China a series of unequal treaties according to gangster logic. Internally, the social crisis did not develop until the recent hundred years. Actually, it was rooted beyond the recent hundred years, in particular in the past two hundred years.[1] The crux of the problem lay in China's policy of "closing the borders and practicing isolationism" and "being conservative and complacent".

In addition to China's decline, the second reason was its "semi-marginalization." In the mid Ming Dynasty, capitalism in China began to emerge. Unfortunately, the periodic dynastic changes in China's feudal society interrupted the modernization process. China's move towards modernization was imposed by the foreign invasion forces. At that time, the world capitalism was in a transitional period shifting from free market to military imperialism. Britain demanded "markets" from China; the U.S. asked other nations to "share the interests"; Russia demanded "territories" from China; Japan wanted to occupy China's "coastal islands" and France set eyes on ethnic minority regions in south China. Consequently, China was facing the dual

[1] "…two hundred years": Guo Tingyi, *Transformations in Contemporary China*, Taiwan Lian Jing Press, 1987, p. 25.

crisis of economic collapse and national subjugation. China began to carry out the reforms almost at the same time with Japan. Japan started the "Meiji Reform" in 1868 while China began the "Westernization Movement" in 1861. However, China did not carry out fundamental political reforms, thus it was unable to keep pace with the world's situation dominated by world powers at that time. Many countries advocated nationalism, strengthened the state's functions, implemented constitutional reforms, and established the rule of law. The feudal political system in China was definitely as corrupt as ever, although the Qing Dynasty spent a lot of money purchasing "strong boats and artillery" and made some improvement in its artifact civilization. Due to the defeat in the Sino-Japanese War in 1894, China was excluded from the mainstream of world powers. It was not only semi-marginalized and had little say in the world's stage, but also faced the imminent crisis of national salvation.

Under such historical conditions, China was compelled to resort to revolutions for the national salvation and modernization. After the failure of the "Reform Movement" in 1898 in which Tan Sitong and the other five revolutionaries were executed, a radical bloody path had to be taken in Chinese revolutions. The characteristic of such social development is that while the country experienced serious internal deterioration and empire disintegration, it was externally carved up by the world powers. As the misery increasingly deepened and social contradictions intensified, it was only through the revolutions that China could accomplish the dual goals of "punishing the traitors and driving out the foreign powers" in order to reorganize the society, move towards modernization and return to the world's mainstream. Since late nineteenth century, China's political elites and intellectuals had encountered unprecedented problems in their mind and spiritual life about how to solve the national crisis and achieve prosperity. Due to domestic and international constraints in politics, economy, military, social cultures and values, and the dilemma and contradiction that each period was confronted with, people who had different experiences, cultural background and values made all sorts of political choices. The political choices made by the Chinese people on its way towards modernization included "Reform Movement of 1898", the "New Deal" at the end of Qing Dynasty, "Parliamentary Politics" in the early years of the Republic of China, warlords' "authoritarian politics" as well as the "May 4th Movement in 1919". Generally speaking, China's modernization can be divided into three phases.

In the first phase, the top-down "Westernization Movement" attempted to catch up with the western powers in "artifact civilization". However, the reform was met with failure because it did not overhaul the political system, legal system or the social structures.

In the second phase, the bottom-up people's revolution overthrew the empire of Qing Dynasty and established a modern "republican" nation-state. Centering on cities' development, it attempted to achieve modernization and "system civilization" by means of centralized government. However, as the feudal economic system had not been replaced, "system civilization" was still under the long-lasting influence of Chinese people's feudal mindsets, no absolute authority existed following the collapse of the Qing Dynasty. The society disintegrated. Warlords fought against each other. The Western legal and political systems were nothing but a sham in

China. Although after the "May 4th Movement" in 1919 China started to "improve the qualities of Chinese nationals", and the spirit of democracy and science entered China's cultural arena, China was hit by the Western powers' greedy military expansion as the world capitalism entered the imperialistic monopoly phase. The urgency for China's internal salvation overshadowed the call for social "enlightenment" and system reforms. In addition, various political organizations set up by Chinese intellectuals had support from different world powers. In the civil war, China's politics and economy were met with all sorts of difficulties. In 1937, the Japanese imperialists' full-scale invasion into China completely interrupted China's modernization drive.

In the third phase, the Chinese revolution in 1949 (in particular the farmers' revolution) successfully ended the trend towards the internal decline and external marginalization. A modern nation with strong political power was established and a highly Marxist, anti-imperialist patriotic ideology was upheld. The national political unity was achieved (with the exception of Taiwan Island, which accounts for 1/260 of China's whole territory). When Chairman Mao Zedong and other revolutionaries strived to achieve national prosperity which Chinese people had hoped for over the past 100 years, they were isolated internationally in the Cold War. Therefore, they conducted a series of radical social reforms and explored how to rapidly industrialize the nation by enforcing strong political means and launching large-scale mass movements. Due to the changes in domestic and international situations after 1957, China's "artifact civilization", "institution civilization" and "improvement of Chinese people' qualities" did not go further, which led to the "Cultural Revolution" in China. It caused great damages to Chinese cultures and a severe setback to China's modernization process.

In terms of its cultural significance, China's modernization drive from 1979 to 1999 can be viewed as extended efforts of its "self-improvement movement". China implemented the opening-up policy again in terms of "artifact civilization" and carried out political reforms with caution in terms of "institution civilization". Nevertheless, few achievements had been made regarding the improvement of "Chinese people's qualities", which did not meet the basic standards of people's modernization. It is true that China's economy has sustained a 20-year growth. In the last 20 years of the twentieth century, China accomplished the goals of "artifact civilization" which several generations of Chinese people had strived for. China has a solid foundation, competence and international qualification for becoming a world power, regained enough confidence to carry forward its national cultures, acquired enough courage to improve "Chinese people's qualities" and move towards "institution civilization". Reflecting on China's modernization process from a macro-cultural perspective, we should not dismiss the history our predecessors have created. In order to save the nation, whether Chinese people in different historical periods resorted to "industry", "education", "military", "science" or "medicine", the original motivation was to realize China's rise and prosperity, though they could not avoid political limitations under particular historical conditions. With the passage of one hundred years, personal and partisan struggles and judgment for the right or wrong were almost settled. Most of the intense feelings more or less cooled down. We should rationally reflect upon the

revelation of China's modernization process over the past one hundred years for the future generations, particularly in terms of cultural implications.

With regards to its cultural relevance, China's modernization drive in the twentieth century could be viewed as a transformation from traditional feudal authoritarian society to socialist "modern civic society." After 1900, the ever-growing trend towards revolution in China was mainly caused by the internal decline and external carve-up by world powers. The purpose of Chinese revolutions was for "double salvation", namely, for fighting against internal decline and China's marginalization in the world stage. Under such historical settings, revolution worked as a special means for China's modernization. The Society for Regenerating China, the United League, KMT in the early days and the subsequent Communist Party were all political forces pushing forward China's modernization process in different historical stages. The accomplishment of the Chinese people's revolution led by the Chinese Communist Party indicated that "dual salvations" had been achieved. As long as Western cultures did not fit into the general theme of "national salvation" in China, it is difficult for them to integrate with Chinese culture. Therefore, it is easy to understand why Western Marxism could take roots, blossom and bear fruits in China. Apparently, after the founding of new China, the all-mighty state power and the rapid industrialization strategies prepared a good economic basis and capability to launch large-scale mass movement for China's modernization. However, these came with tremendous social costs. As the late historian, Professor Luo Rongqu pointed out that "we should critically reflect upon historical legacies which include the negative effects of 'leftism' such as treating the world with passive, inferior or resistant attitudes, aspiration for achieving quick success, irrational psychology for life-or-death struggles and for boasting about one's small success, homogenizing way of thinking which 'reverses the cause and effect'".[2] Since the "Reform Movement of 1898", radical political ideas and values had dominated the trend of China's political choice and influenced the mode of thinking of Chinese political elites and intellectuals to various degrees in the twentieth century. Thus, it gave rise to the "homogeneous" deep-structure mode for radical reforms in contemporary Chinese culture and value systems (a concept put forward by Mr. Xiao Gongqin). In the constant confrontations between the conservative and radical, some cultural resources in the Chinese tradition became the target of criticism to some extent and vanished one after another. Therefore, traditional Chinese culture has never been integrated into the nation's modernization process.

Fortunately, the Communist Party of China in 1978 realized that China's modernization drive called for comprehensive and gradual reforms of society and the foundation was the economic field closely related to people's livelihood. Deng Xiaoping and Jiang Zemin, as the core in the second and third-generation leaderships of the Communist Party of China, made an accurate judgment of the world development trend and kept up with the times and adopted various means to link China's modernization process in the past century. Under their leadership, social progress was achieved,

[2]"Reverses the cause and effect": Luo Rongqu, "China's way to Modernization—Some Theoretical Issues Concerning China's Great Changes over the past 100 Years", *Chinese Social Sciences Quarterly*, Winter Volume, 1996.

systems were improved, education was upgraded and China's international status was steadily enhanced. In particular, Hong Kong and Macao's return to China indicates that China has rid of the shame brought by the imperialist powers over the past one hundred years. In terms of the cultural significance, the reform and opening-up over the past 20 years is a period for furthering "artifact civilization", implementing "system civilization", and comprehensively improving "Chinese people's qualities".

6.2 Predicament of Post-colonial Cultures

6.2.1 What are Post-colonial Cultures?

Post-colonial cultures are defined as the colonial cultures, values and experiences being merged into the society's cultural system in the post colonial and post semi-colonial countries and regions, via the objectification into various material forms and alienation (referring to Western colonial thoughts plus the colony's traditional cultures). Usually post-colonial cultures were inherited by some of the intellectual compradors who had received colonial education, as knowledge interpreters for maintaining the unequal interdependence with the former colonial powers. "Study of the post-colonialism" refers to various theories criticizing post-colonial cultures.

In the second half of the twentieth century, with the gradual successful colonial liberation movements across the globe, various independent nations and emerging countries were confronted with how to reconstruct cultural value systems. Under the long-term influence of colonial cultures, when the emerging countries moved towards modernization, the powerful Western culture often resorted to Western material civilization to suppress the weak cultures. Traditional national cultures tended to be deprived of the rights of self-interpretation. Almost all the ancient civilizations were subject to the critique from a utilitarian perspective by Western sciences and philosophies and all histories were interpreted by Western theories. Some African countries even lost their own languages, which led to the unique knowledge hegemony in the post-colonial culture. Scientist and philosopher Sandra Harding took natural science as an example. In the process of Western colonization, navigation, astronomy, mineralogy, animal and plant science, weapon design, and so on were developed, which had the primary objective to obtain the overwhelming superiority over nature and other civilizations, imposing European cultures with the help of the superior sciences and almost completely destroying civilizations of other nations.

In the name of objective neutrality, Europeans adopted ethno-centralism in setting the so-called world-wide criteria to measure "civilization". All cultures and civilizations which did not conform to European norms were described as "backward" and "barbaric". In the colonial period, some of the Western intellectuals acted as tools for the western ethno-centralism. In the West at that time, thoughts of "freedom and democracy" and "colonial ruling" existed side by side. To yield to Western cultures was taken as a basic prerequisite for receiving "equal human rights". In other words,

if you subdue yourself to Western cultures, you would be granted with "equal human rights". From the mid-nineteenth century to the 1920s, the colonization by Western powers was at its peak and the social Darwinism became the mainstream culture. Almost all non-Western intellectuals learned how to make logical thinking, tackle questions, collect materials and search for answers with the premium of European civilization. In this way, the thinking mode of viewing Western cultures as the center and other cultures as the periphery came into being.

For example, Western's view of the Islamic world can best illustrate the rudeness and arrogance of the Western criteria. Said, an American scholar of the Arabic origin, wrote in his book Orientalism[3] that Europe had maintained an illusionary view about the Muslim world over the past hundreds of years. With their religious superiority, writers from European intellectual circle created the twisted image of Arabic Muslims (growing out of deficient cultures and evil religious teachings) in their literary works. Later this prejudice seeped into all domains in the West as if only the European colonizers could bring a true civilization to the Islamic world. By the second half of the twentieth century, the West continued to have this mentality in their foreign policies regarding the Middle East. By distancing itself from aliens and describing the evil in its enemies, the Western powers had played this trick to reaffirm its strength and dominant positions. A good example is about the geographical concepts regarding "the Middle-East", "the Near East" and "the Far East" created by the West. Behind these concepts was the vicious judgment of indigenous cultures according to Western civilization's criteria. Postcolonial cultures are in an enormously difficult situation. When they pursue the national independence and traditional cultural identities, they are unable to free themselves from the constraints of the Western ethno-centralism. This typical dilemma was best revealed when the Africans set up their nations in the twentieth century after revolutions and searched for their own national and cultural identities.

The African cultural identity in the twentieth century is a very complex issue. For example, "Pan-Africanism" pursues humanity as its primary political goal. "African identity" advocates anti-colonialism while "tribalism" is built upon the concept of tribes over the nation. Among them, "Pan-Africanism" embodies typical post-colonial cultural values, which neither extremely worship traditional African cultures, nor totally reject Western cultures. On the contrary, it expresses humanistic concerns over the oppression of African people from the perspective of universal human nature. In addition, "African identity" and "tribalism" are two theories adopted by the African people united in their fight against the West for several decades. "African revolution also identifies itself with Pan-Africanism, emphasizing the absolute difference between Africa and the rest of the world. Nevertheless, it overlooks the fact that the intra-African exploitation model does not necessarily differ fundamentally from other colonial oppressions. On the other hand, under the

[3] "Orientalism": Edward Said, *Orientalism*, Random House, 1978.

disguise of sovereign states, tribalism only pursues the alliance among African countries and rejects the ultimate revolutionary goal of the African unification, which is why it accepted the demarcation line of national borders drawn up by the colonists".[4]

6.2.2 The Influence of Post-colonial Cultures on China

China went through a semi-colonial stage in the first half of the twentieth century and the experience itself was very complicated. First, China did not become a colony of one single Western power and it did not completely lose its sovereignty and national independence. Instead, only parts of China were colonized by a number of colonial countries. Secondly, colonial countries practiced colonialism differently in China. Sometimes they colonized China simultaneously. For instance, Western countries were granted concession areas in Shanghai, Guangzhou and Tianjin. At other times, Western colonists came to China one after another. To name just a few, Portugal's colonial rule over Macao; Britain's complete colonial rule in Hong Kong and its military and political control over Tibet; Japan's direct colonial rule in Taiwan and in the northeastern region of China in the guise of "Manchu regime". Thirdly, the same colonialist left distinctly different impressions after governing different regions of China. For example, Japanese imperialists' rule in China's northeastern Dalian, Eastern China's Nanjing and Taiwan had different significance. In Dalian, Japan ruled directly (because Dailian was annexed by Japan's Kanto). In Nanjing, it ruthlessly committed massacre. In Taiwan, it turned into a colonist governing body ruling with both candies and a big stick. Fourthly, subtle differences could be detected between Chinese people's sufferings inflicted by the Western and non-western colonists (e.g. Japanese imperialists).

In this particular historical setting, different regions in China (including mainland China, Taiwan, Hong Kong and Macao) reacted differently by either rejecting or accepting the influence of colonial culture. Contradictions and conflicts arose among the different regions and even in themselves. Therefore, disputes were triggered among different political factions in China over the past one hundred years. Firstly, while China has not yet achieved unification, a strong sense of "Taiwan provincial consciousness," the "New Taiwanese Doctrine," and the "Theory on Two Nations" have emerged in the island of Taiwan to reinforce the cultural barriers with the motherland of mainland China. Secondly, in solving the issue of Hong Kong and Macao's return to China's sovereignty, Deng Xiaoping adopted the "one country, two systems" policy. Hong Kong is part of China but it differs greatly from mainland China as it has been under the strong influence of the Western culture. Likewise, the ongoing disputes in the Chinese cultural and intellectual circles over Westernization and preservation of traditional cultures, and over worship and rejection of the West were also due to different political factions over the past one hundred years.

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[4]"…by the colonists": Shi Zhiyu, *National Identity in the Postmodern Era*, Taiwan World Book Company, 1995, pp. 18–19.

6.2.3 *Continuous Westernization and Anti-westernization Movements in China's Intellectual Circles Throughout the Twentieth Century*

After the "May 4th Movement" in 1919 and the subsequent rise of the "New Culture Movement", a desolate sense of cultural identity was added to the dual themes of enlightenment and national salvation. Faced with the dual tasks of national modernization and independence, several generations of Chinese intellectuals were divided into different political camps. Although they shared the common goal in mind, their approaches differed drastically, ranging from "complete Westernization" to "rearranging the national heritage", from radical leftism to conservatism. Because of the different approaches they adopted, Chinese intellectuals attacked each other. Nonetheless, they tended to forget that it was due to Chinese society's status of being semi-feudal and semi-colonial and the influence of post-colonialism that the argument among intellectuals over Westernization and anti-Westernization continued endlessly. Westernization and anti-Westernization thoughts from 1949 to 1979 are manifested in different political movements. In previous political campaigns, Westernization had been labeled as "rightism", "traitorous", "servility to Western powers", "crawl doctrines" while anti-Westernization tended to appear as "radical revolutionaries", "leftism" and "patriotism". The two conflicting ideas went to extremes in the political struggle and lost their functions of directing the social development. In the Cultural Revolution, Westernized thinking was almost eradicated in China. The cultural and intellectual circles became the arena fighting fiercely against Westernization.

In late 1970 and early 1980s, the heated discussion about whether "practice is the sole criterion for judging the truth" swept across the Chinese intellectual circle. Social sciences, in particular, philosophy, began to introduce contemporary Western thoughts and scientific methodologies to China. Based on this, Western thoughts became popular again. In the mid-1980s, the cultural fever of the "New May 4th Enlightenment Movement" arose in the intellectual circle of mainland China. The main topic under discussion was about Chinese and Western cultures. The mainstream used Western cultures as weapons to criticize traditional Chinese cultures. In 1988, the Westernized ideological trend obviously started to go astray. By completely repudiating the Chinese culture and subsequently negating China's existing political system, this trend went further and challenged the leadership position of the Chinese Communist Party. The most typical example in the cultural circle was a political TV commentary entitled Lamenting on the Yellow River, which dismissed the Chinese culture over thousands of years, compared the Western culture to "blue civilization" and urged China to "March towards the blue sea so as to accomplish the all-around modernization".

After the 1990s, social trends greatly changed as anti-Westernization again became the mainstream of the intellectual circle. To sum up, three schools could be identified as follows:

The first is critique on post-colonialism. By using Edward Said's ideas, this school re-examined the modern Chinese discourse after the "May 4th Movement" from the cultural perspective and suggested that they are nothing but the internalization of Western "Orientalism" in China, which should be forsaken and replaced by the "indigenous Chinese thoughts"[5] with local awareness.

The second is the overseas new leftism. This school leveraged "analytical Marxism," "critical legal science," and "new theory of evolution" and advocated the second emancipation of the mind—to liberate from the blind worship of the Western modernization. It suggested that through system innovations such as "new collectivism" and "new authoritarianism" China should embark on the Chinese-style road toward modernization by going beyond the dichotomy in capitalism and socialism.[6]

The third is using the theory of system economics to criticize Western civilization and re-evaluate the history. The third school held that the modern international relations dominated by Western civilizations are characterized by the law of the jungle in the social Darwinism, while the intrinsic amicable nature and harmony in the Chinese civilization determines that it could accomplish the mission of saving the world from nuclear disaster.

Almost all the leading figures in the anti-Westernization movements have the background of Western knowledge and mainstream discourse. They used to believe that Western cultures could provide theoretical sources and operational tools for the massive social reform project in China's modernization. However, under China's special historical conditions, the "universal modernization principles" (the so-called universally applicable truth) in Western cultures could not produce the desired effects (i.e. it is difficult for them to learn from the Western methods in science and social governance, while not damaging Chinese traditions and political reality, and at the same time winning respect from the West). Therefore, they began to pay attention to the studies of Chinese cultures which they had neglected for long. As a matter of fact, while their anti-Westernization thoughts reject mainstream Western ideas, their way of thinking remains Western. On the other hand, the anti-Westernization movement also resulted from the direct conflict of interests between China and the West in the re-construction of world political and economic orders after China's comprehensive national strength was enhanced following the reform and opening-up. Chinese intellectuals found that behind the dazzling theories in the West are still the vulgar and ugly power relations. Indeed, nationalism and different cultural systems do represent the confrontation, competition and clashes in terms of political and economic interests among different cultural groups of mankind.

At present, the world still faces the challenges of national survival and social development. In 1999, the income of the wealthy people accounting for 20% of the world's population was 100 times that of the poor people accounting for another 20% of the world's population. The developed countries comprising of 25% of the world's

[5]"Indigenous Chinese thoughts": Zhang Yiwu, "The End of Modernity: An unavoidable Issue", *Strategy and Management*, March, 1994.

[6]"…in capitalism and sociliasm": Cui Zhiyuan, "System Innovation and the Second Ideological Emancipation", Hong Kong: *The Twenty First Century Review*, August, 1994.

population consumed 70% of the world's energy, 75% of the metals, 85% of the lumber, 60% of the grains while producing 80% of trash and pollution. On the other hand, the developing countries were beset with problems such as economic backwardness, population explosion, low-level education, redundancy of labor force, environment deterioration, and social turbulence. Due to different requirements for the national survival and social development, conflicts have intensified between the developed and developing countries. Furthermore, in the process of rebuilding the new international political and economic order, the power imbalance deepened cultural contradictions and conflicts, which formed the profound social and psychological basis for the counter-Westernization trend.

In the 1980s, Chinese intellectual circle attached importance to "rational enlightenment consciousness", which idealized Western knowledge without much critical reflections and led to "blind superstition". In the 1990s, the "rational identity consciousness" was gradually formed, which discarded the influence of post-colonialism and enhanced the cultural identity to a new level among the Chinese intellectuals. In brief, cultural identity at this time implies the recognition of Chinese civilization as a source of core values for Chinese people and the demand for an equal status of Chinese civilization in the world's stage. Hence, a strong "Chinese Complex" was formed in all domains of the society. Whether the debate is focused on localization and globalization, nationalism, post-colonialism and neo-conservatism, all of them are closely related to the fundamental theme of cultural identity.

Some Chinese intellectuals, however, had a misunderstanding of the essence of traditional Chinese cultures because they were cut off from the traditional Chinese cultural legacies. What some people lack most is the traditional Chinese "golden mean" thought, with some people blindly accepting the foreign cultures, and others dismissing them as useless. Due to the interference of irrational emotions, the reconstruction of cultural identity displayed a trend of naïve cultural Utopian. "The mode of cultural identity remains that of primitive 'fact recognition'. Therefore, once stimulated by the subjective cognition and objective environment, people hastily looked into the Chinese cultural tradition or the reality for objects representing cultural identities and made an idealized explanation. Exaggeration carried cultural identity values of universal significance and functioned as a panacea against the Westernization".[7] The concept of cultural identity with "polarized judgment" and "holistic mentality" as tools would not be helpful for China's modernization, especially the modernization of people's minds. The construction of cultural identity should follow the procedure of "creative transformation" and some issues need to be highlighted:

Firstly, cultural identification and modernization do not entail a total acceptance or rejection of Chinese or Western cultures. Rather, a multi-structure should be constructed to embody the essence of various cultures. One set of values should not be imposed as the leading culture. Rather, more emphasis should be put on the overall effect brought about by the balance and coordination of elements within the structure.

[7]"…against the Westernization": Xu Jilin, "Predicament of Cultural Identity", *Strategy and Management*, August, 1996.

Secondly, cultural modernization should remove the "self-centered consciousness". The diverse cultures in the world should be treated equally and embraced with an open mind.

Thirdly, cultural modernization should discard the fixed thinking of irrational and emotion-driven polarized judgment.

Fourthly, cultural modernization should focus on the "creative transformation" of value systems at the practical level.

All in all, we should go beyond the confines of Chinese and Western cultures by upholding a more rational spirit and exploring the cultural and historical responsibilities that China should take up after it is integrated into the wave of globalization. We Chinese people belong to the same nation of China. Meanwhile, we actively participate in creating the world's civilizations. Cultural identity should embrace and fully absorb different cultures so as to lead our nation, country and world towards a harmonious future and a long-lasting peace for all countries and ethnic groups. To quote an old Chinese saying, we should "care about the heaven and the earth, contribute to the mankind, inherit sages' old knowledge and make ever-lasting peace".

6.3 Basic Structures of the "World Order" After Collision and Integration

The twentieth century experienced a mixture of historical occurrences including wars and revolutions, colonial liberation movements and national independence, the collapse of the Cold War system and the establishment of a multi-polar structure. In essence, all of the major historical events are the concrete manifestations of collision and integration between the Western and Eastern civilizations and various cultures across the globe. In the last decade of the twentieth century, a basic structure was set up in the world order. It could more or less demonstrate the interaction of different civilizations and cultural models after modern technologies shortened the distance between different civilizations and regions. While Russia, former Soviet Republics and eastern European countries were restoring the national and regional cultures, they basically abandoned the central-planning economic model. China, India, Vietnam and Latin American countries are carrying out fundamental reforms of their national economies with their own social characteristics. This means that the globalized market economy has been initially developed despite non-military confrontations among various civilizations.

In the first place, the world order is characterized by social and cultural diversity. Based upon its diversity, enterprises and private properties are protected by law. In the beginning of 1999, the Standing Committee of the National People's Congress in China announced that amendments would be made to the "Constitution of the People's Republic of China" by including Deng Xiaoping's Theory and granting private ownership legal protection, indicating an important progress in China's restoration of traditional civilizations and its integration into modern international development

trend. In the 1980s, around one billion people moved around within the free economy. By the end of the twentieth century, three billion people had entered this system. At present, the International Monetary Funds has 190 member countries and more than 160 countries have joined the World Trade Organization.

Another feature of the globalized world economy is the rapidly rising percentage of trade in the gross national products in many countries, indicating an increase in the flow of international commodities, labor forces and in interdependency among the nations. The unified negotiable security market with the capacity of $30 trillion came into being and the functions of the multinational corporations were greatly enhanced. Around 50,000 companies of this kind control one third of the world's capital and their trade volume reached $10 trillion (twice the US gross national product). In most developed countries and developing countries, the percentage of primary industrial products in gross national products is dropping rapidly, while the percentage of tertiary industry represented by finance, insurance, sales, information, media, tourism, service industry and software design is increasing on a continual basis. In developed countries, only one tenth of the labor force work in the field of material production. This new phenomenon has given rise to profound transformations of socio-political structures including the education system, trade union, political parties and ideological domains. The tension in the class struggle eased further and the difference between physical and mental labors narrowed as well.

One immediate problem brought about by the rapid economic development and great changes in economic structure was the massive unemployment. Across the globe, around 40% of the population is unemployed and the problem appears more severe than in the Great Depression in 1930's. The high unemployment rate in developing countries and the aging problem in developed countries have become a new challenge for the social welfare system in the world. With the high production efficiency in the twenty-first century, what life style should mankind adopt? In addition, changes are taking place in the world's economic powers. On the one hand, America, European Union and Japan remain an important part of the world's economy, supported by the large-scale financial capital, high quality and well-educated labor force, big market share and the advantages in rule-making. On the other hand, Asian-Pacific economy, in particular, the so-called "Great China Economic Region" by the Western economists (including mainland China, Hong Kong, Macau, Taiwan and Singapore) and the industrial countries in Latin America maintained their growth in spite of the global economic crisis. They have become a powerful force combating against recession. The great potential in Asian-Pacific and Latin America has determined that the world's economic powers would be restructured in the twenty-first century. Subsequently, the political relations among the nations and civilizations will change as well.

Apparently, the ideological confrontations in the post Cold War era no longer take up a prominent position. However, new causes of contradictions, especially historical factors in the traditional international politics also re-emerged. In recent years, conflicts of nationalism, various civilizations, religions and cultural modes have become obvious. According to the former U.S. Secretary of State Henry Kissinger, who was in favor of the view of "power balance", the international relations are no longer

primarily driven by ideologies, but by the traditional national interests and powers. The rise of the new international order increasingly resembled the European politics in the nineteenth century when the comprehensive national strength influenced the diplomatic games, civilization confrontations, formation and disintegration of alliance, and changes in the sphere of influence. The former British Prime Minister Margaret Thatcher also expressed similar views in the second volume of her memoirs published in 1996. Some famous Western scholars, such as the American political scientist Samuel Huntington predicted in his ***Clash of Civilizations*** published in July 1993 that various religious and civilization clashes among Christianity, Confucianism and Muslims would replace the ideological confrontations in the Cold War era. In essence, the theory on "clash of civilizations" reduced cultures and civilizations to a tool for political struggle and economic competition. The theory adopts cultural hegemony and colonialism, espouses the necessity of continuing to maintain the superiority of the Western civilization and demands to strengthen the West's political and economic hegemony which is being undermined. In my book ***Disputes among Gods—Religious Root of International Conflicts*** published in June 1993, I made an in-depth analysis and comments about these issues, predicting the continuous conflicts in the Middle East, the war in Bosnia and Herzegovina, future of the Persian Gulf, the rise of regionalism in India, and the new wave of fundamentalism in North Africa.

In recent years there has been a trend emphasizing the superiority of the Confucian civilization in the Asia Pacific region. For instance, some scholars from the West and from Taiwan, Japan, and South Korea became critical of the Western culture when reflecting upon the economic development model in the East Asia. On several occasions, the former Prime Minister of Singapore Lee Kuan Yew stated very clearly that the traditional Asian way of life, especially the one under the guidance of the Confucian moral principles is superior to the Western decadent way of living which views material civilization as supremacy. Lee's views were recognized in many Asian countries. Malaysian Prime Minister Mahathir Mohammad even developed this view into a political theory, to fight against the Western interference in Malaysia's own political system. The ideology of Asian way of life is also revealed in China's ongoing development. In Asia, the social interests, national interests and family stability are taken as the priority over the individual's interests. This cultural principle opposes the wave of "democratic" movement from the West by means of survival rights. In consequence, it became obvious that the ideological clashes between the West and the East focuses more and more on the interpretation of democracy and human rights.

The financial crisis which originated from Thailand and quickly spread to the rest of Asia and the world in 1997 hit the East Asian model which was once considered unbeatable. It appeared that the West had planned in advance to attack the economic and political systems in Asia. The large-scale financial attacks and speculations caused heavy losses to many Asian countries. Subsequently, the withdrawal of the enormous amount of Western capital was followed by a serious economic recession in Asia. The reason is just simple. In order to maintain its absolute superiority in various domains such as the world economy, politics, and culture, the West would suppress and subdue Asia to follow the rules laid down by the West. As they put it,

the West would turn Asian countries into responsible members in the international community and enable them to comply with the prevailing international norms. So many Westerners argue that the failure of the East Asian model reflected the defects in the Eastern civilization. However, it is far from the truth. The economic rules made by the West have severely damaged the non-Western countries. This problem is deliberately ignored by many Western scholars. In late twentieth century, China, Southeast Asia, India, Central Asia, the Middle East and Africa began to return to their own civilizations and cultural heritages with a history of dozens of centuries or beyond to challenge the Western-dominated international rules. A growing number of non-Western countries realized that the Western-dominated game rules in international politics, economy, military and culture always suppress the non-Western civilizations. The only way for the non-Western countries to change the situation is to strive to maintain their cultural traditions and make international relational rules on an equal footing with Western counterparts while developing their economy and enhancing the comprehensive national strength.

Chapter 7
Social Mobility, Women's Liberation and Globalization

Abstract This chapter features social mobility, women's rights movement and globalization.

7.1 Disintegration of the Traditional Community and Cultural Interaction Among Immigrants

What happened inevitably after each big war in human history is a large-scale population redistribution, creating the exchange and mix of a variety of cultures. After the fall of the Roman Empire, Europe entered a turbulent era: the Anglo-Saxons invaded into Britain from Danish coast, the Franks entered Gaul, the Alemanni entered Deutschland, the Burgundies, the Vandals and the Visigoths obtained new status in the west region of the Roman Empire. Meanwhile, the Huns from the vast prairie of Transcaucasia and North Asia were threatening East Asia, and a part of Huns even entered Central Asia and Europe, while the Moors were moving from North Africa to Europe.[1] Modern immigrants and the population movement in Antediluvian Ages and Middle Ages worked nearly on the same principle. The first principle is religious war, the second one is military colonization, the third one is maritime trade and the last one is traffic in persons. Since the fifteenth century, an unprecedented large-scale population movement took place: from Europe to America, from British Isles to Africa and Australia, from Africa to America, from India to East Africa and Southeast Africa, from China to Southeast Asia. The flow of people are international immigrants who could affect the process of the development of world history.

Immigration of this kind was more prominent in the twentieth century. Since the nineteenth century, the imperialist powers implemented armed colonization with gunboat policy, fighting for the overseas colonies and concessions which were formed in global market. The Western culture began to reach every corner of the world forcibly by this approach. In the First World War, the population movement of the participating countries was caused by the government's plundering troops and labor

[1] "…North Africa to Europe": Xin Qi, "Confrontation among Gods: Creed, Interest, and Boundary", *Disputes among Gods—Religious Root of International Conflicts*, Sichuan People's Publishing House, 1993, pp. 1–12.

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force, which led to people seeking asylums on a large-scale. After the war, the population movement in Europe was carried on with nation-state's intervention after re-delimiting borders of Germany, Poland and France and re-formulating the spheres of influence of Britain, France, America, Japan, Germany and Russia. In the 1920s and 1930s, many immigrants from Europe and South America entered the United States, deepening the color of "the melting pot of race and culture". Around the World War Two, millions of Jews kept immigrating into every corner of the world until they established a Jewish state—Israel in Palestine after the war, which caused the long-lasting Palestinian-Israel conflict and Judaism-Islam conflict in the Middle East. In the late 1940s, the civil war created a certain amount of immigrants, which was particularly prominent in domestic regions. The fact that the KMT group fled to Taiwan with two million people reproved the rule of migration which existed since the ancient times of China. This rule shows that each civil disorder and dynastic change in Central Plains made the ruling clique of the core area escape to the southern area and the boundary area, which was also one of the important reasons why the culture of core area in China exists in boundary areas.

After the 1970s, the Colonial Liberation Movement caused the collapse of old regime of many colonial countries and the emergence of a new tide of immigration. After the 1980s, the developed countries began to limit the immigrants strictly with the law in order to cope with the refugees of undeveloped countries created by the uneven economic development. In the third world countries people went to the West to study and intellectuals flowed to the West, leading to a new tendency of immigrants. In the 1980s, the policy of reform and opening up was implemented in China, hence a great number of intellectuals went to the West to study and visit relatives, and many coastal people went abroad to live with their relatives, resulting in a tide of new immigration. In the 1990s, with the radical change of Eastern Europe, the unification of Germany and the breakup of the USSR, the tide of European immigrants presented a new landscape. Subsequently, after the traditional nation-religion conflict in former Yugoslavia, the scourge of new wars emerged, so the immigrants suffered a great deal in chaos. Meanwhile the civil war, the disaster, the famine and the genocide took place one after another in Africa, hence a large number of refugees were migrating randomly in Africa. In the mid-90s, along China's coast, like Fujian, Zhejiang, Guangdong, Shanghai and the Northeastern area, there was a sign of a great migration to the United States, European countries, Australia, New Zealand and Japan, and the majority of immigrants were farmers who worked to earn money and then to migrate, urban population, university students and white-collar workers. At present, another important way of population movement in different civilized regions is realized by short-term tourists, long-term commercial investors and managers of multinational companies. Based on the economic integration, this kind of movement had a huge influence on the cultural interaction because every tourist or foreign businessman is a commercial advertisement of the culture, their behavior being also an economic activity, which can be accepted much more easily by people from backward countries and regions.

With the effect of a variety of immigrations and social mobility, relatively closed traditional communities and single culture pattern in different countries disappeared,

and especially the cities, which integrated into world markets and Western economic pattern, more or less became the regions of international community and multi-culture centers. The capital and important commercial city in any state or country is a sign of international city, like New York, San Francisco, Chicago, Paris, Frankfurt, Cairo, Nairobi, Beijing, Shanghai, Hong Kong, Taipei, Singapore, Bangkok, Tokyo, New Delhi, London, Madrid, Rio de Janeiro, Cape Town, Moscow, Brussels, Oslo…, any of which is not only an important place of native culture, but also a link between different cultures of the world. The disintegration of traditional communities was caused mainly by the motivation of immigrants in urban renewal. What was the main cause of the population movement? It was difficult to answer the question, because the motivation for the population movement was manifold within different regions, nationalities, social stratums, cultures, and political orientations, as the migration was the result of many factors. Of course we can still find the dominant factor which caused the large-scale migration and the specific migratory behavior. Looking back the path of the migration of the twentieth century, we can reduce all the factors to two categories, needs for survival and attractions of politics and economy with the former being "immigrants for survival" and the latter "immigrants for perfection".

"Immigrants for survival" are people who have to leave their native land and immigrate into other regions because of survival problems, or people who change the place of residence as a survival method. The main reason they immigrated was that their native habitat was not suitable for living and the pressure of the poor environment, such as war, natural disaster, population congestion, environmental pollution, racial discrimination, political persecution, and so on. The characteristic of "immigrants for survival" was the large-scale ethnic group movement or population movement, whose effects were often local, and the overall culture pattern was transplanted into another place of residence. Although the immigrants had to deal with original residents, they maintained their own cultural system and characteristic. The survival crisis brought about by political reasons was also a dominant factor, such as deportation and exile, Zionism in the early twentieth century, a Jewish state: Israel that was established in the heart-land of Arab world in the 1940s and supported by Western countries such as Britain and the U.S., political dissenters in the Soviet Union and Eastern European countries in the 1960s and 1970s, "liberal fleet" in Cuba and "refugees from the sea" in Vietnam and so on and so forth. Today, wars in the world have led to a number of international immigration, and cultural repression and religious persecution have also resulted in the migration of millions of people. In April 1947, when the British colonialists withdrew from India and then deliberately divided India into a Hindu country and an Islamic country, religious conflicts spread all over India, causing as many as fifteen million Muslim population moving to Pakistan from India.[2] Since 1992, the Croats, the Serbs, the Muslims and the Albanians in Croatia, Bosnia-Herzegovina and Kosovo of former Yugoslavia respectively fled to alien-controlled areas to avoid racial slaughter, hence emerging multiple fears mixed with religious suppression and ethnic hostility.

[2]"…Pakistan from India": Xin Qi, "The Crux of the South Asia Issue", *Disputes among Gods—Religious Root of International Conflicts*, Sichuan People's Publishing House, 1993, pp. 160–176.

"Immigrants for perfection" are people who settle down in other countries in order to improve their material and spiritual life, or to enhance the quality of their material and spiritual life, and to pursue a belief, an ideal and an ideology. The main reason is not the pressure in native land but the pulling force and the attraction of the place they immigrate into. In the middle of the twentieth century, the proportion of this kind of immigrants was highest, accounting for 60% of the total. At the beginning of the twentieth century, the gold rush in Australia and America prompted hundreds of thousands of Chinese farmers and urban residents to cross the sea to find a good opportunity to make a fortune. At that time, the most attractive things in South America and Australia were job opportunities, uncultivated land, rich mineral deposits and wealth waiting for distribution. After the 1940s, as a result of the formation of the Cold War system, the East–West ideological struggle and the gap between the levels of economic development of the East–West, "immigrants for perfection" were basically people from eastern countries and the third world countries. As for some people who yearned for "freedom and democracy" and way of life in the Western world, and hoped to find life goals and better opportunities for their development, they basically belonged to those who ostensibly pursued belief and political orientation but actually better living standards.

The formation of a cosmopolitan city is almost the result of population migration and developed commerce. Regardless of the reasons of politics, economy, culture or society, the expansion of a cosmopolitan city is always based on a growing foreign population, which includes population from different regions of the country, population of foreign cultural patterns and also talented elites from various countries. The main motive that attracts foreign population is undoubtedly the superior economic condition and political status in the Western countries, and in turn a large quantity of highly competent people with complete educational background increase the cultural diversity and the inclusive power of cosmopolitan city, and improve its competitiveness and economical momentum, which helps the city maintain its preeminence as both a regional and global culture center. At the same time, through the political, economical and cultural activities of international integration, and the population re-movement of commercial society, it releases a power which can break through the rampart between different cultures.

7.2 Trends in Women's Liberation

7.2.1 The Fight for Suffrage and Gender Equality

On June 4, 1913, an anniversary horse race was held in the Epsom Derby in Britain. When thousands of spectators were cheering for those horses running to the end point, a young woman called Emily Davidson intruded into the runway suddenly, trying to grab the bridle of Anmer, King George V's horse, as it raced past her. Horrifically, she was trampled by the horse, and died a few days later. This event

caused a chaos in the society immediately with unceasing protests, attack on public property and arsons all over London, but the main troublemakers were women. This was not a simple case of public security, but another climax of Women's Liberation of the beginning in the twentieth century with the voting right as its core, which continued several decades. The Feminist movement took place simultaneously with the eighteenth century French Revolution, as the didacticism believed that everyone including women had right to enjoy freedom and equality. In the age of Napoleon, it was clearly stimulated in ***Napoleonic Code*** that women's rights were protected but were not equal to men's. In the nineteenth century, the radical feminist movement was up and down with the European proletariat revolutionary movement, and the main leaders were generally bourgeois women, but the working-class women at that time still asked for less working hours and better working conditions, few of which involved issues of political status.

The event that women organized to fight for their rights to participate in politics first occurred in Britain, and then responded subsequently by American women, hence forming a hot public issue of Women's Liberation. French women successfully won the right to dominate freely their own salaries. The outbreak of the First World War delayed the process of Women's Liberation and it was not until in the latter days of war that the British women obtained the voting right to enjoy full citizenship. In 1920 American women got equal suffrage and at the beginning of the twentieth century, social revolutions took place one after another in Germany, Austria, Russia and China with feudal regimes transforming into modern nations, hence women's political rights were naturally included within the scope of social reforms. However, the implementation of women's rights was different in these countries due to different cultural and historical background. Although the revolution and all kinds of principles gave women sufficient reasons to fight for their rights freely, simultaneously they also restricted the independence of women's movement; women's liberation movements in these countries basically belonged to different ideologies and political groups. In some Western countries in the first half of the twentieth century, women enjoyed new rights, playing the same role as men in society, getting nearly all the occupations in the society and enjoying education without sex discrimination, change of marriage system and equal pay for equal work, which also greatly promoted women's status.

7.2.2 Deeper Thoughts and Goals

The feminism of liberalism, born during the period of Western capitalist system adjustment, succeeded in winning for women in Western Europe and America their right to vote, right of inheritance, and right to enjoy higher education and equal employment. However, from 1930s to 1960s, Western women were faced with deeper problems of women's liberation, because in capitalist system women could not enjoy fully equal rights with men in all aspects of political, economic, cultural, social and family life. While in the newly established socialist system, working women enjoyed more equal rights than Western women. The feminism of liberalism realized that

the fulfillment of the historic mission of emancipating women had to be combined with the transformation of capitalist system, so the feminism of Marxism was being developed. This kind of viewpoint saw the oppression on women as the private ownership of the means of production, in which the oppression was not imposed by men but by capitalist system, hence women's liberation must eliminate the material base that made women subordinate to men and capital.

In 1970s the Socialist feminist theory began to emerge in intelligentsias of America, France and Germany and turned into a social movement quickly. This school of view held that the oppression on women was mainly in the economical aspect and that gender relations were as important as class relations in determining social relations. One of the main representative figures, Juliet Mitchell, who is an American scholar, published a book in 1971 entitled Status of Women, in which she proposed clearly that we should raise the question of women's rights, but answer in Marxism.[3] The book held the view that Marxism valued the relation between women and productions very highly, but ignored a key factor that women's dependent status was limited in family. This book adopted structuralist criticism of the family, and claimed that women's liberation needed revolution on production, reproduction, sex and children socialization. This view held that women's liberation should eliminate capitalism as well as sexual oppression ruled by men. In the mid-1970s, radical feminism in America and Europe further deepened the thoughts of sexual oppression in the socialist feminism, believing that sexual oppression was the most basic and the most profound oppression in society. Their theoretical guidance was "Sexual Politics" by Kate Millet in 1970, which refuted patriarchy on all aspects under the present social system.[4] This view suggested that patriarchy was one kind of society, family, thought and political system, in which men determined whether women should act the social roles or not by using the means of power and direct repression, or by using the means of courtesy, manner, custom, language, tradition, law, education and social division of labor, making women subordinate to men forever. Thus Women's Liberation took smashing patriarchy as a fundamental objective.

After 1970s, the women in the third world were increasingly awakening, and its feminist movement gradually developed and challenged Western feminism. This viewpoint suggested that the traditional Western feminism only reflected the wish to fight against sexism by mid-class white women in developed countries and restricted the root of the oppression of women to patriarchy. In fact it was the ruling-and-ruled relations between the imperialism and the developed countries and the third world countries in politics, economy and culture as well as the unequal power structure in third world countries that were the root of the problem. The paper, "Another Development with Women" by M. A. Savane in 1982, by studying the free trade zone which was established in the third world countries by developed countries, pointed out that the investment locations selected by developed countries were often

[3]"…answer in Marxism": Juliet Mitchell, *Status of Women*, quoted from *What is Feminism*, New York: Pantheon Books, 1986.

[4]"…present social system": Kate Millett, *Sexual Politics, Digest of Contemporary Foreign Philosophy and Social Sciences*, June–August 1995.

in countries with the labor being the cheapest, the unemployment rate the highest, the labor protection law the weakest, and the labor union the most unsound, so that they could gain the biggest profit, hence the exploitation of the women in these countries was closely related to class, race, economy and cultural discrimination.

In 1991, C. T. Mohanty in his book ***Third World Women*** and ***The Politics of Feminism*** callously criticized "Sister Love" regardless of class, race and national boundaries, which was advocated by Western feminists. At the same time, the third world women's movement opposed the thought that only the Western theory could guide the emancipation of women. Later, the third world feminism broke up with Western feminism. In her paper entitled "Violence in the other country: China as Crisis, Spectacle, and Woman", Chinese American Rey Chow figured out that Western feminists should face their own historical limitation directly—Western women's movement was created and developed in the best days of capitalism, when people were rich in materials, and people emphasized free thinking and full development of the individual. The development of the society was built on the basis of the exploitation and the oppression of developing countries. If Western feminists wanted to talk with the women in the third world countries, they should first realize and criticize the influence of colonialism and the imperialism on their own, treat the third world women's movement and theory as equals, and not impose their own ideas and interests on the third world women.

The women's movement in China in the twentieth century was an important part of social modernization. The early women's movement is mainly for women's fundamental right to receive education, the freedom of choice in marriage, and then for equal pay for equal work and the right of political participation. After the founding of New China in 1949, women's liberation in China, which had made remarkable achievements, went hand in hand with China's social revolution and cultural transformation. Chinese women burst the millennia-old bonds of feudalism, found jobs and enjoyed equal rights with men; they not only enjoyed rights, but also took responsibilities. Chinese women's outstanding performance in all walks of life showed a whole new social gender structure of sex equality in China. Certainly, during the 20 years of the reform and the opening-up policy, the ugly tradition of the spawn of feudalism in gender issues in Chinese society came back again, the commercial exploitation of female gender by Western capitalism also reappeared, and sexism, unequal treatment of men and women, and abuse against women happened sometimes, which was an inevitable result after the spread of the social values of commerce supremacy and money talks under the pluralism of modern society. The fundamental solutions to the problems are society legislation and the establishment of moral and gender educational system which are effective to all people.

7.2.3 Challenge to Traditional Feminism: Postmodern Feminism

Because the third world feminism criticized the Western feminism, the theory of feminism was increasingly diversifying. In order to get rid of theoretical inner conflicts, in 1990s more and more feminists used the school methodology of postmodernism thought, including Foucault's post-structuralism, Lacan's psychoanalysis, Derrida's deconstruction as well as various neo-Marxist thoughts to form two systems of postmodern feminism: "essentialism" and "constructivism".

The main representatives of essentialism were G. Rubin, C. Mackinnon and so on. Rubin summed up the theory of "Gender System" by borrowing ideas first from Marx and Engels, who suggested that the division of labor in society and the appearance of class were the root of the oppression of women, second from Levi-Strauss, an anthropologist of structuralism, who proposed the theory of token exchange and incest taboo, and then from Freud-Lacan, who claimed the thought of "Oedipus complex". This theory claimed that "Gender System", which was created in each society and controlled sex life and reproduction, was built on the basis of exchange, and marriage was the ceremony and form of exchanging women. After the socialization of people's physiology and gender, men and women had different social division of labor, so male-dominated gender system emerged. To solve the problems of gender oppression and discrimination was to solve the problems of the "Oedipus complex" of culture and the mechanism of gender division of labor in social reproduction area, and men and women really should share responsibilities of bringing up their children and building equal sexual personality. Mackinnon advocated reconstructing the country's legal system under the principle of gender equality. She pointed out that pornography was popular in commercial capitalist society nowadays, which was the result of sensualizing, diagramming and externalizing the sexual relations of "men rule, women obey" prescribed by society and was a concentrated manifestation of unequal relationship between men and women.

Constructivism advocated completely denying the theory of gender equality and giving up the pursuit of specific objectives of women's liberation, and proposed to destroy the influence of social consciousness, habit of thinking, human subjectivity and male chauvinism on feminism only from the perspective of academic research. Constructivism suggested that if they wanted to make clear the root of gender inequality and the history of sexual oppression, they would fall into the trap of single power and under the illusion that the oppression of women was an inevitability of history. Constructivism pointed out that all the theories and concepts studied by feminism were male language so far, and using male language and logic to solve women's problems was just like going south by driving the chariot north—acting in a way that defeats one's purpose, so women had to create their own language and logic. The book ***Gender Trouble*** by J. Butler in 1990 proposed that similar male authority depicted by traditional feminism was nonexistent, and as the traditional feminism was excessively self-centered, they regarded their own experiences as general experiences for the global women. She believed that the sex role and sex characteristic were

decided by sexual expression with clothing and manners as its stage props, hence the effective way to eradicate male chauvinism was to break the boundary between men and women sexual expression. D. Haraway even proposed an extreme view that the development of technology and biological genetics could finally eliminate various differences, including sex barriers, distinctions of race, difference between physical power and mental power, thus eradicating the male power culture. The output of constructivism led to many criticisms, among which the most pertinent accusation was that this theory presented "the skepticism of social gender", erasing the gender differences in society in order to achieve the so-called equality of human rights of women, which, however, was using another extremely negative way to deny women's liberation because it resulted in giving up the scramble for the legitimate rights and interests of women in society and abandoning the natural social responsibilities of women which was formed in human history for thousands of years.

7.3 Cultural Implications of Globalization

7.3.1 Awareness of Globalization

The globalization refers to the process of transformation of people's relations into an indivisible net, and then a slight move in one part may affect the whole situation. Global issues, which are not isolated, are the results of the interaction and comprehensive development between the whole social factors, including political, economic, military, technological, sociocultural and educational factors. On the economic side, globalization is global economic integration; on the political side, it is global multipolarization; on the military side, it is the establishment of trilateral security mechanism which is advocated by several countries; on the social side, it is the networking and informatization of association; on the cultural side, it is the post-modernization dominated by commercial culture; on the environment side, it is ecological engineering. Globalization is a concept of observing and realizing the global relations from several points of view. Global issues concern serious troubles that endanger the survival of human and can not be solved by a country alone, such as environmental degradation, resource depletion, population explosion, ecologic issues, nuclear proliferation, unbalanced development, immigrants and refugees, wars, transnational crimes, AIDS, drug trafficking, and so on. These problems can be roughly divided into three groups. The first group deals with global issues in societies with different cultural backgrounds, including war and peace, religious conflicts, cultural differences, the North–South relations, the East–West relations, and so on. The second group concerns troubles between human and society, including cultural education, technological revolution, medical and public health, old-age and social security, social management, and so on. The third group is about global issues between society and nature, including the rational use of natural resources, environmental protection, ecological balance, the use of outer space, and so on.

The global issues must have two basic essential factors: one is the global impact, and the other is the fundamental interests of people. It leads to the global consciousness for observation—admitting at first that international society has common interests and the culture phenomenon of human has commonality, and then overcoming the differences between social system and ideology, the distinction of the model of civilization, the restriction of nation state and group interests, which shows a way of thinking by investigating and realizing social life and historical phenomenon from global perspective. Global consciousness in a broad sense includes consciousness of ecological environment and consciousness of seeking common ground while reserving differences. Advancement has been conceived for a long time as unlimited growth of material and wealth, and the control, transformation and use of nature by men, hence resulting in global problems of energy crisis, resources shortage, ecological fracture, environmental pollution and so on. Only after establishing "great life consciousness" and thinking the relations between human and nature harmoniously can global problems be solved fundamentally. However, the consciousness of seeking common ground while reserving difference is based upon the tendency of global village, changing the political thinking that is antagonism and does not accommodate the heresy, overcoming the differences between ideology and political system, realizing the commonality of life, dealing with international affaires harmoniously, and building new international orders which are fair, equal, reasonable and mutually respectful. "Global consciousness neither repels the sovereignty nor denies ethnic and regional differences and cultural diversity. It just shows a spirit of 'mutual connection and combination surmounting the diversity which constitutes the world system'".[5]

7.3.2 Development of the Globalization Theory

The concept of globalization was created from global issues and their theoretical reflections proposed in ***The Limits to Growth*** published by Club of Rome. Hereafter, there was an ideological trend around the concept of globalization in the intelligentsia of many Western countries. Because global issues were complex and world problems covered a wide range of subjects, the brand-new methodology was adopted by obtaining inspiration from information theory, cybernetics, system theory, chaos theory and other new subjects, and created the mathematical model of solution by using computer as an important diagnostic tool. It was analyzed from the needs of global cooperation that what duties each country and region should bear and what mutual actions should be taken. In particular, the basic unit of human existence went beyond the hedge between different beliefs and cultures, and rose from national level to global level, so the theory obtained interdisciplinary, transnational and cross-cultural

[5]"…constitutes the world system": Guo Jiemn, "Outline of the Development and Study of Globalization Theory", *Foreign Social Sciences Frontier 1997*, Shanghai Social Sciences Publishing House, 1998, p. 198.

characteristics. Between the late 1970s and the early 1980s, the research results were mostly reflected from various global models, and the most notable models were: the Meadows model, the Mesarovic-Pestel model, the Latin American model, the United Nations Leontief model, the U.S. government global model, Japan world economic model, the Soviet Union global models, and so on. After the mid-80s, all disciplines joined in the study of the global theory and the research area expanded suddenly, from the ecological environment, the population crisis, resources development and utilization, and so on, to the north and south relations, the war and peace, the international anti-terrorism, the AIDS, the health and so on. The official authorities of every country were involved in this research, and moreover took action immediately to change from the scientific propaganda and the academic discussion to application development, serving directly for the government decision-making, for the international society, especially the global planning organized by the United Nations, and for foreign policy of various countries.

After the 1990s, the theoretical study of globalization began to differentiate into different viewpoints and methods, and could be put into some categories as follows: "the global study of technical harm", which suggested that technology was the main cause of global problems; "the global study of Post-industrial society", which combined the solution to global issues with the "post-industrial" situation of the society and its influence; "the global study of Eco—populism", which was focused on "the man and society" relationship issues, such as the threat of environmental pollutions to human survival, population issues and so on; "the global study of existence and culture", which explored the issue of war and peace, advocated the establishment of the international new political, economic and social orders, and concerned the global issues in society; "the global study of evolution-determinism", which was focused on the regularity of natural evolution and the irreversible internal momentum of technological progress, and suggested that the future of mankind depended on the progress of science and technology.

Under the dominant Western culture, the global issues must be concerned with the sensitive issue of national sovereignty. Most researchers believed that the globalization does not repel the national sovereignty; however the transnational and trans-regional strength displayed by globalization inevitably challenges the norms of international relations between traditional sovereignties. Moreover, the globalization brings countries of different social systems and ideologies into the same frame of collective security and economic cooperation in the interests of America or other Western countries, so the globalization is inevitably colored by the dominant Western countries, and from the angle of culture, it also produces the identity and diversity issues of the culture from the situation. Most importantly, what principles should be followed in the process of solving global issues? Do these principles have cultural characteristic and political utilitarianism? Do people have unified standard of interests referring to global issues? At present, the international intelligentsia highly praises the use of the sense of humanity as the basic standard and focuses on the three elements: global consciousness, fairness and non-use of force. It is precisely this point that the developed countries and the developing countries diverge so greatly and cannot reach a consensus. Developing countries even think that the global

consciousness is the variety of expansion and interference of imperialism, which is "neo-interventionism", and it is intolerable to place "humanitarianism and human rights" above sovereignty, fundamental national interests and basic national principle. NATO conducted air strikes against the Federal Republic of Yugoslavia during the Kosovo crisis, which exacerbated the problem, hence the developing countries began to be alert to the globalization issue.

In recent years, new problems are emerging with the rapid development of the global internet. For example, the cultural invasion of developed countries, which includes pornography and contents that violate the basic human nature and ethical norms, enters each family directly through the network without passing boundaries and undergoing news censorship. The issue which has risen to the global level is having one of significant impacts on human society in the future. In any case, the research and solution of globalization have been globalized. Since 1972, the annual meeting on environment and development held by the United Nations has rigorously promoted the international community's attention and research on global issues. From Declaration of the Human Environment in Stockholm in 1972 to Rio de Janeiro Declaration on Environment and Development and Agenda 21 in 1992, it recorded the progress and endeavors that people have made to resolve and recognize the global issues.

7.3.3 Cultural Logic of Globalization

Globalization could make use of the transnational and trans-dimensional World Wide Web to become the spirit of the age in information society. In network age, the world is indeed shrinking from the concept of space-time and the possibility that an integral community of fate is formed from global interdependence is increasing. This will inevitably lead to cultural problems. As the world as a whole is primarily a sociocultural system, the globalization is a prominent cultural characteristic of global modernization process. What is the major driving force behind the globalization? Obviously it should be considered from several aspects: the commercial capitalist economy, the international division of labor stipulated by international system, the big power's military hegemony, and the tide of industrialization that has swept across the world.

In the twentieth century, the cultural logic of globalization can be considered from the following aspects:

1. Generalization and specialization. It generalizes and standardizes various levels of the contemporary society. At the same time, it also encourages the localization of each country and multiplication of culture in the same way. Today, with the globalization, nationalism, racism, and traditional culture also have the signs of revival.
2. Assimilation and differentiation. It brings the huge identity to the appearance of modern life—refrigerators, washing machines, televisions, vacuum cleaners,

apartments, factories covered densely with production lines, tourism hotels, highways, and Hollywood movies; simultaneously it re-constructs the special relationship between the global and the local environment, such as the special goods and cultural consumption under market division of labor.

3. Integration and separation. It leads to the increase of transnational, trans-regional communities and organizations and makes full use of each integrated function; simultaneously, in the traditional nation-state borders or between nations and states it divides into different specialized organizations and groups, among which the distance is increased day by day.
4. Centralization and decentralization. Although the globalization has promoted the centralization of authority, knowledge, information, wealth, capital, finance and decision-making mechanism, it also promotes the formation of various multi-center regions, creating the dispersion and multipolarization of the powerful authority in the international relations simultaneously.
5. Coexistence and fusion. The globalization reduces the space and time distance, thus unprecedentedly linking different pattern of civilization, life style and social practice. This kind of situation highlights the difference between culture and society as well as creates "the sharing culture" and the social space, in which different ideas, values, knowledge and systems learn from each other's strong points to offset one's own weak points and fuse interactively.

What is the future trend of globalization? I am not a fortune teller, but I could outline the basic prospect of globalization culture logic in the twenty-first century by demonstrating different views of the researches.

The first is the theory of global civilization. The globalization will certainly form the global community, which is the community of fate built on the basis of the nation-state of different cultures, and global civilization unfolded is "the dynamic fusion form". The globalization may shake the concept of sovereignty and national relations between nationality community and territorial limits, leading to the pattern of the political community and complicated situations of many transnational and trans-regional communities.

The second is the theory of world system. The theory claims that the free flow of capital and Western cultural pattern will certainly lead to the formation of the monopoly of "world system" using capital market as network, while the life span of such a system can only last to the mid-twenty-first century.

The third is the theory of dual world. Two societies coexist in the world. The first one is "the national society" at present, focusing on nationalism priority and national interest supremacy and claiming that the diplomacy and the state power cannot be interfered. The other one is "the multi-centered society" or "the highly multicultural transnational society", including transnational organizations, various international organizations and alliances, transnational events, transnational social behaviors and so on. Two societies have different rules and structures, but maintain interactive relationships.

The fourth is the theory of national society. It claims that globalization does not change the basic structure of global system, and the universal connections of the

world are increasing; while the globalization, which is a definition of the world trend of development delimited by Western countries, emerges along with the strategy and the political interest of Western developed countries in historical process. It is still based on the maintenance of the dominance of the ideology of Western countries in the world and the advantageous position of Western countries in global power relations, which is dependent of the will of Western countries. The globalization will neither lead to a fair "global community", nor lead to a global authority and culture that overweigh nation state, but is just a fascinating utopian vision projected to the developing countries by the developed countries.

Chapter 8
From "Modernism" to "Post-modernism"—Fission of Literature, Arts and Society

Abstract This chapter tells us about the developments in literature and art circles in the twentieth century, and differences from their classical predecessors.

8.1 From "Modernism" to "Post-modernism"

Since the nineteenth century, the literature and arts of human society have changed greatly. The traditional realistic and romantic creative methods and classical style gradually disappeared. First, modernism prevailed and afterwards postmodernism sprung up and became the trend, with various trendy genres replacing modernism. The evolutionary process from modernism to postmodernism has manifested several characteristics.

First, absolute subjectivity. Art forms are no longer a means to depict the objective world and social life. The mainstream ideology is to release an individual's subjective feelings and reaction to the objective world. The regular employment of art forms is completely distorted. The transference and expression of artistic messages become more uncertain and difficult to fix.

Second, abstraction. Modern and postmodern literary and artistic works seldom demonstrate the lifelike, vivid and lively images as in the diverse art genres from Renaissance to the nineteenth century. On the contrary, people often observe that to bring forth an idea or experience and go after a "yes or no" effect, writers and artists dissever and reorganize different literary and artistic forms and techniques. Rules are broken to construct an abstract atmosphere and develop a subjective conception. At times artists even get away from specific living environment and social settings and move beyond time and space to reveal religious or philosophical implications.

Third, anti-tradition. With the transmutation of twentieth century cultural concepts, traditional notions, value systems and faiths have changed poignantly. Men of letters and artists have fully exerted their sensitive prophetic ability to seek new pivots of the values of human existence, morals and religions. They use unique art forms and subjective experience to reconstruct the understanding of the universe, the world and life. Therefore, in the mainstream of twentieth century literature and art, an absurd, jeering and ironic style which rebels against society and deviates "from

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the maddening crowd" has been employed all the time to express the helplessness, maladjustment, and nihilism people felt in the drastic transformation process, and also the anxiety and urgent longing for the establishment of order.

Fourth, rapid renovation of genres. In twentieth century literature and art, genres are usually influenced by the characteristics of stages of social development and emerge as the times require. They are more and more affected by the changes of materials, cultural notions and human actions. Genres generate and disintegrate quickly. Under the governance of commercialized social modality, artistic genres cater to specific groups of people and are closely connected with material production and consumptive tendencies. Literature and art continuously split up, with divisions more numerous and jumbled. The renovation rate is very fast.

In the cultural history of the narrow sense, the rise of any new art forms and genres has vivid characteristics of the time. The biggest difference between twentieth century literature and art and those of other centuries can be summarized as: evolution from modernism to postmodernism. If divided according to the time order, World War II and the 1950s is the watershed. The background is that Western society had entered "post-industrialized" society and "post-modern" period. "Various objects (literature and art included) are not exempt from being branded by the time. As a result, literature and art cannot transcend above the time and self-glorify with a noble air (which modernism has peculiarly). It is surely to show the diversified features of the time".[1] "Modernism" (a name for all the literary and artistic genres and thoughts which are against the realistic tradition from the end of the nineteenth century to the 1950s) is a creative principle and a loose complex of many genres. It challenges the traditional rational ideas and realistic literature and art, carries forward idiosyncrasy and the ego, and explores new forms, techniques and expressive means which accord with the material development of the time. It distances itself from the objective reality and romantic personal sensibilities and digs into the subconscious and instincts in the depth of psychology. The modern spirits it represents have influenced the generation of Dadaism, futurism, surrealism and expressionism, etc. As a cultural movement deeply influenced by the time and social cultural background, modernism had dominated West Europe and North America. But in East Europe, China, Japan, India and Africa, it had metamorphosed and created some tiny waves in literature and art. By the turn of 1930s, with economic crisis and social turbulence, modernistic literary movement split from within. Large groups of writers turned against capitalism and generally toward the left, some even toward fascism. The symbol indicating the decline of modernism is the publication of ***Finnegan's Wake*** by James Joyce. The book did not follow any established literary rules at all. Instead, the stream of consciousness flowed, bringing readers into a newer artistic conception.

After World War II, all the cultural phenomena which cannot be classified into realism and modernism are designated as "postmodernism", which is the refraction of "post-industry" and "postmodern society" of the Western post war era in literature and art. Born from "modernism", it transcended it and totally cast off its rules

[1]"…features of the time": Wang Ning, "Translation Afterword", *Approaching Postmodernism*, D. Fokkema &H. Bertens Ed., Shu Xin press, 1992, p. 318.

and aesthetic conceptions. It began a series of radical experiments and reversion to barbarism and verism. With the support of material development (TV, film and all kinds of new transmitting means), popular literature and art, and mass media art as well, have derived and broken the net of “ranks”, “regulation” and “style” of the modernistic tradition. Although it has been influenced by irrational philosophy just as modernism had been, its philosophical basis is entirely different from that of modernism: modernism worships the theories of Schopenhauer, Bergson, Nietzsche and Freud, but postmodernism follows the theories of existentialists, such as Heidegger, Kierkegaard and Sartre, and resonates and corresponds with post-structuralism which had predominated over all the other theories during the 1970s.

The main difference between modernism and postmodernism is that modernism (except Dadaism and surrealism) created its authoritative art form because the “center” no longer exists. Therefore, postmodernism turns to be unrestricted in art. In concert with polarized world and split concepts, it becomes totally exoteric. The postmodern concept which unanimously denies all authority, all decorous language and art forms, and all “centers” makes people comprehensively accept “chaos”, “disorder”,“vulgarity” and “sensuous pleasure”. Two characteristics of this cultural concept are “uncertainty” and “internality”. The former represents the disappearance of “center” and “noumenon”. The latter stands for the tendency that human souls begin to shake off the guidance of authorities and adapt themselves to all reality. Uncertainty inclines to diverse anti-cultural consciousness, such as magical realism, mysticism, transcendentalism, revelationism. Or it may orient toward existentialism, post-existentialism, “dehumanization”, ecology movement and neo-futurism, etc. Uncertainty breaks the boundary between different categories of traditional Western culture. “Religion and science, mythology and science and technology, intuition and reason, popular culture and high culture, women and men archetypes…begin to demarcate and communicate with each other…a new type of consciousness starts to take shape”.[2] As any reason, moral system and method to comprehend reality is abandoned, there is nothing ontologically above others. Therefore, “unitary pluralism” raised a temporary clamour. Notions such as publicity, heterodoxy, pluralism, eclecticism, following inclinations, rebellion and distortion flooded in literature and art. And in the academic field of culture also appeared such concepts as “anti-creation”, “disaggregation”, “deconstruction”,“disassembly”, “being acentric”, “dislocation”,“discrepancy” and “rupture”.

Without hypostasis and ontological center, human beings can create themselves and the world through literary language and art forms and get away from external world through virtual reality. Result of this “internality” is that human beings rely more on media and cultural environment created by themselves instead of on nature and the objective world. Its direct social impact is: diversity of guidelines of life, fracture of the value of structures, propagation of free desire, rage of all kinds of liberation movement, global abruption and clique struggle, interests fight and serious international terrorism. The works of postmodern literary figures and artists manifest

[2]“…starts to take shape”: Ihab Hassan, *The Right Promethean Fire: Imagination, Science, and Cultural Change*, Urbana: University of Illinois Press, p. 110.

a tendency: they do not believe the "external" material and historical world—the faith which has long been given up by modernists—and they no longer believe most of the modernist authorities set for the "internal" world as well, that is, the internal world of human intellect and imagination. If the explicit characteristic of modernism lies in the ironic stance toward rupture of values and alienation of human relations, postmodernism is even more radical—they downright break the world to tell the viewers that the world in need of repair is utterly unrepairable. Modernism is driven by the anxiety derived from the pressure in industrialized society. It attempts to re-establish wholeness in the independence of art orders or the "unconsciousness" of the self. It always turns to heroism and elegance in the profound depiction of desire and disillusion. Postmodernism, stimulated by the despair resulting from the collapse of values in post-industrialized society, doubts the endeavour toward "repair" and shows the features of antihero, anti-elegance and anti-culture. Facing the rapidly transforming society, it adopts a casual and cynic attitude, covering helplessness and indulgence to the complicated relations in the world.

Modernism has made great effort in the revolution of the language of literature and art. But postmodernism has gone even further. Modernism by its elegant forms and thought-provoking content provides people enjoyment of beauty. Postmodernism is an inordinately free culture which is "exhibiting" and "destructive". Trifles from daily life, mongers and pawns, dust and waste can all go into art and cultural palaces. It focuses on the play of words and art forms, even holding forms above content. Anti-aesthetics, anti-meaning, anti-form and anti-common sense, it pursues absolute free choices and refuses any regulation and institutional restriction. Artists can gather in a village, sleep in daytime and work at night, keep aloof from society and turn morality upside down.

After the 1960s, literature and art walk away from self representation and individuation of the modernistic period and develop into two directions: one is the utterly rebellious radicals; the other merges into the capital and finance circulation and commercialized society and develops towards the popular and mass culture. The circumscription between history and fiction is destroyed and elite culture collaborates with popular culture. Mass media with consuming penetration attracts artists to court "virtual reality" and "neo-realism". From various contemporary literary and art works, people seem to see a fragmented world without central significance and that space and time undergone can be arbitrarily shifted. Subject and self are lost. All ultimate meaning can never be revealed. Only more mystery and unknown are left to the world.

Chinese literature and art have their own development rules and paths in the twentieth century. The social development features of "enlightenment","save the nation from extinction","anti-Japanese invasion","revolution", "retrospection", "opening up" and "entering the world community comprehensively" determine that literature and art have Chinese characteristics and also accord with the general development rule of world history. Works influenced by modernism and postmodernism have also turned up in China but they have never gathered enough force to be a genre. The main reason is that cultural phenomena born in the post-industrialized and post-modern Western society fundamentally differ from Chinese social conditions and

cultural background. A few literary and artistic works affected by Western culture are exploratory and have caused temporary sensation in the artistic circle. But they cannot be the mainstream. After the 1980s, with rapid social transformation and especially the introduction of Western ideas, Chinese literature and art have betrayed some postmodern factors. But always filtered through native culture, confronted by and blended with it, the result is anamorphoses in accord with Chinese social conditions and cultural customs. "In history, modernism has risen up twice in Chinese literature. One is from the 'May 4th Movement to the 1930s and 40s. The other is from 1978 to 1985. But due to all sorts of complicated political, economical, cultural and social factors, modernism has never become the mainstream of Chinese literature. To the most it is the dual opposite to realistic literature".[3]

Postmodernism naturally came onto the stage in the twentieth century, destroying the cultural skyscraper built by human beings in thousands of years. And it exhibited end-of-century emotions with rubbles of the building. In its world lack-of-noumenon and lack-of-principal part, all the existence of intrinsic human sensibilities turned into flat narration and disheveled structure, without center and order. The sense of life and subjective consciousness disappeared simultaneously. Spiritual transcendence became internal depression. Postmodern culture refracted from chaotic reality of art. Artistic forms breaking away from rules not only depicted the disorder of postmodern society but also revealed helplessness of soul and paleness of faith by giving up universal pursuit of truth. All the values were overthrown while absurdity boldly propagated nihility. As modernism, postmodernism tasted the bitter fruit of all-roundly defying "instrumental reason". Not pursuing the significance of value and life is doomed to be negated by value and life. The play of art forms can not provide a peaceful harbour and Eden to the human soul. Absolutization of otherness can only make everyone a leaf floating on the sea surface. "This time of clashes between order and disorder, blasphemy and worship, re-decipher of meaning and revaluation of value makes people who have lost retrospection feel, in their tireless 'play', that some heavy things have gone away".[4] In a commercialized information age when everything can be "virtualized" and copied, human life and soul cannot be virtualized and copied. Postmodernism can deconstruct the whole but can hardly restore the world and human spirit and make life regress.

Human beings have experienced the bitter dullness of confinement and conservatism but are suffering from the value impact of omni directional opening up and lack of subject. Returning to the pattern of singularity and hierarchy in the field of culture seems impossible. Proceeding into the abyss of sheer instinct and irrationality appears more frightful. Isn't contemporary literature and art facing this dilemma? How can each cultural consumer fail to feel the double pressure of existence and culture in commercialized information society? Twentieth century culture and art have seen modernist attempt at "exploring depth" and is experiencing an instinctive

[3] "…to realistic literature": Wang Ning, "Translation Afterword", *Approaching Postmodernism*, D. Fokkema & H. Bertens Ed., Shu Xin press, 1992, p. 325.

[4] "…have gone away": Wang Yuechuang, *Study on the Culture of Postmodernism*, Peking University Publishing House, 1992, p. 404.

impulse of "laughing at value" and admiring plural mediocrity (for example, appreciating ugly images in films and being ironical to traditional art forms). Postmodernism has its own declining process. It cannot be the end-result of human culture. After all, human beings have to live on and live better. Human beings have to have faith and rely on morality of life. Literature and art will always perform the function of decorating human life, supporting human spirit and subliming human sensibilities. It cannot always stay as a victim to the playing and self-decorating of the vulgar.

8.2 Twentieth Century Literature

Mysterious Symbolistic Poetry

Modernistic literature came onto the historic stage in the 1860s when the French poet Baudelaire (1821–1867) published his famous poetry collection ***Les Fleurs du Mal***. For the first time he saw from the aesthetic perspective numerous existence and phenomena of the industrialized society which used to be regarded as ugly. That is symbolistic poetry. Very soon this genre prevailed in European and American literature and symbolistic aesthetic principles and creative methods came into being. In this genre, metaphor and foil were used to stimulate readers' imagination, indicating that behind the phenomenal world there was a mysterious world of ideas. From the 1920s to 40s, symbolistic poetry once again shook Europe and America. Because of the economic stagnation, deterioration of international relations and the outbreak of war, sensitive poets more poignantly expressed fear, loneliness, perplexity and despair. Those labeled as "late symbolistic poets" include: Yeats of Ireland (1865–1939), Eliot of Britain (1888–1965), Paul Valery (1871–1945) and Claudel (1868–1955) of France, Verhaeren of Belgium (1855–1916), Rilke of Austria (1875–1926), Blok of Russia (1880–1921), Pound of the U.S. (1885–1972) and Montale of Italy (1896–1981). "Elegy to the Death of the Matador" by Spanish poet Lorca (1880–1936) is a representative of the style of symbolistic poetry:

> The bull does not know you, neither does the fig,
> The horse does not know you, neither do the ants in your own house,
> Neither do the children and the whole afternoon know you,
> For you have died.
> ……

War and the Lost Generation

After WWI, Western intelligentsia for the first time experienced planned large-scale slaughter in human history and denigrating of all values in the material and spiritual sense. They sank into perplexity, sadness, helplessness and despair and in literature writers of the "lost generation" got onto the stage. The examples are ***Death of a Hero*** by British novelist Aldington (1892–1962), Im Westen Nichts Neues by German writer Remarque (1899–1961), ***The Sun Also Rises and A Farewell to Arms*** by the American writer Hemingway (1899–1961).

Expressionist and Futuristic Literature

Expressionist literature which sprang up in Germany in the 1920s and 30s is one of the important literary genres in the twentieth century. It is against depicting the real and objective things and stresses to bring out the abstract implication of spiritual concepts. In this kind of works, in order to represent human nature abstractively, dreams and illusions, monologue, aside and stream of consciousness are used to depict human unconsciousness. The representative of intuitive expressionist literature is Austrian writer Kafka (1883–1924). In his novels ***The Trial, The Castle***, and the story "The Metamorphosis", he depicted the existential crisis and spiritual dissimilation in industrialized society. Swedish writer Stringdberg (1849–1912) wrote ***The Ghost Sonata***. German playwright Kaisar (1878–1945) wrote ***Coral and Gas***. German writer Toller (1893–1939) wrote ***Masse Mensch***. American playwright O'Neill (1888–1953) wrote ***The Hairy Ape and Emperor Jones***. At the beginning of the twentieth century, the literary genre prevailing in South Europe is futurism which generated in Italy in 1909 when poet Marinetti (1876–1944) published ***Manifesto of Futurism***. The work found wide echoes. The painter Boccioni also urged to create futurist painting. Futurism praises modern industrialized culture and mass production, pays tribute to speed, strength, wallop and large-scale construction, and comments on war and violence with aesthetic views. It holds nihilistic attitude toward cultural history, crying out "to destroy all museums, libraries and scientific academies". In artistic forms, it widely employs abnormality and distortion. Its representatives also include the French poet Apollinaire (1880–1918). The Soviet poet Mayakovsky had been in the movement too in his early years.

Expressionism and futurism emphasize the depiction of subjective human soul or feeling. In this cultural background literature of stream of consciousness was born. It is focused on exhibiting human psychology, especially psychological activities in the subconscious and unconscious levels. This kind of works is full of "internal monologue". Its representatives are Woolf (1882–1941) and Joyce (1882–1941) of Britain. The latter is the literary master of the twentieth century. His masterpiece Ulysses with numerous unique styles reveals the chaotic, vulgar and oscillating spiritual state of people living in contemporary society. American writer Faulkner (1897–1962) perfected the concepts and creative methods of stream of consciousness. His novel ***The Sound and the Fury*** delineates the jumbled sense of time and space of an idiot. French writer Proust (1871–1922) in his novel of millions of words ***A la recherche du temps perdu*** traced the psychology of a French young man called Swann and refracted the spiritual pang and emptiness of the French generation at the beginning of the twentieth century. Hemingway, who did not belong to this literary group, also employed stream of consciousness in the story of his later years ***The Snows of Kilimanjaro***.

Surrealistic Literature

Surrealistic literature was influenced by Freudian theory and had human subconscious and unconscious as its subject of literary creation. It developed from Dadaism. During WWI, several literary young people gathered in a bar in Zurich of Switzerland and drew the conclusion in their discussion that war was the necessary result of

corruption and excessively industrialized civilization. They identified nationalism, materialism and colonialism as roots of all social chaos. They popped up the idea of revolutionizing literature, advocating the portrayal of human subconsciousness, claiming that they would destroy all traditional reasoning and language modes and believing that literary works were bundles of meaningless words. Among them was a Romanian called Tzara (1896–1963), who named this kind of literature "Dada", which was baby's meaningless babble. Soon, several Frenchmen who joined Dadaist group left and formed surrealistic literary genre. They are Breton (1896–1966), Eluard (1895–1952), Aragon (1897–1982) and Soupault (1897–1980). In the 1930 and 40s, with the withdrawal of Aragon and Eluard, this genre declined. The character of surrealism is clearly stated in Breton's ***Manifeste du surréalisme***. It opposes the rationalism of traditional culture and takes irrational subconsciousness as the real human nature. Therefore, it requires literature to get rid of traditional logic and be an instrument in recording the subconscious. Breton claimed his own writing was an "autonomous writing style" which broke loose from the boundary of reason. The manifesto published in 1929 had proposed to seek alliance with communism to reform the world. Works of this genre usually describe dreams with jumbled language and even without any regard to basic language rules. Working with the rebellion in twentieth century culture against rationalism, surrealistic literature spread to various fields of culture and produced surrealistic painting, music, photography and film, etc. The contribution of this genre is that it focuses on the fantastic world of human soul and has portrayed its depth and abstruseness more vividly than any words of psychoanalysis theories have done. It reveals illusions in human heart, exposes the absurdity and irrationality in human nature and discovers that human subconsciousness is the impulsion of individuals and the society.

Absurd Literature

The 1940s and 50s saw the cultural phenomena of rebelling against traditional rationalism through derision, irony and tease. The beginner is absurd theatre whose generation was powerfully influenced by existential philosophy with themes mainly about existential concepts. Absurd theatre first appeared in France and then spread to Britain and America. There is no plot in absurd drama, leaving alone theatrical clashes. Presented to the audience are mad talks, dingy appearances, unintelligible actions and vulgar jokes. The representatives are Beckett (1906–1994) of Ireland, Ionesco (1912–), Adamov (1908–1970) and René (1910–) of France, Pinter (1930–) of Britain and Albee (1928–) of America, etc. The most famous piece is Beckett's Waiting for Godot. "***Waiting for Godot***" pops up repeatedly in the random talk between two vagrants, symbolizing the anxiety of modern people, as a line in the play reads: "They give birth astride of a grave, the light gleams an instant, then it's night once more".[5] Ionesco wrote ***The Chairs and The Bald Soprano***. The latter play presents a dialogue between a man and a woman who meet on a train. It is gradually uncovered that they are a couple living under the same roof, on the same street, in the same city of the same nation. It shows the estrangement and alienation between people in Western society and the anxiety and perplexity which gener-

[5]"…night once more": Samuel Beckett, *Waiting for Godot*.

ally prevailed in postwar Western psychology. Before the birth of absurd theatre, existential philosophers had begun to annotate their theories with literary works. For example, Sartre wrote novel Nausea and the play No Exit. Camus (1913–1960) wrote ***The Stranger***. The protagonist is entirely insensitive to the external world and his own life. The conveyed idea is "living is absurd". Existential philosophy and absurd literature complement each other and laugh at reality from the two aspects of abstract and visualized thinking. Ionesco has said that as the roots of religion, metaphysics and transcending experience of modern people had been cut off, people lost their direction and all their actions were meaningless.

"Beat Generation" and "Black Humor"

In the 1950s, echoing across the ocean the absurd literature in France, the "lost generation" turned up in the United States. Free and wild hippies with long hair and black jackets, alcohol addicting, using drugs, seeking stimulation, and escaping normal life got into literary and artistic circles. Cynical men and women lived together, wandered around and treated society with anarchic attitude, destroying the elegant and honourable life style and morality set by the middle class. The representatives are Kerouac (1922–1969) and Ginsberg (1926–). The former's novel ***On the Road*** and the poem ***The Howl*** by the latter are magnum opus of the lost generation. Afterwards, "black humor" appeared in America. Works of this kind were saturated with a presentiment of "impending catastrophe". Believing human beings had no escape from catastrophes, they preferred fear to joke, making fun with crises, disasters and themselves. The representatives are John Barth (1930–), Heller (1923–), Vonnegut (1922–) and Pynchon (1937–). Their works are full of tragic humor, penetrating analysis and cynic emotions. Heller's ***Catch-22*** narrates, in exaggerating comic tone, absurd and funny stories of an American air force troop in WWII when they were under the miserable pressure of going into war.

French "New Novel"

After the war, the idea that "living is absurd" propagated by modernism and its self-expressive art forms gradually became stale and unfashionable. Its replacement is the postmodern concept of "object self-sufficiency". It is against any interpretation which is subjective, individualized, holistic, logical and intention-pursuing. It emphasizes the absolutely objective existence of external world. In the whole literary and artistic field prevailed an emotionless and dispassionate style of vividly describing objective things. In painting, there was "surrealism" and "photorealism". In literature, the French "new novel" in the 1950s was conspicuous. The representatives are Grillet (1922–), Nathalie Sarraute (1902–1978), Butor (1926–) and Simon (1913–). Their works have no wild emotions and abnormal language as in other avant-garde novels. Their description of events and objective sceneries is extremely realistic, almost without any subjective thoughts from the author, leaving the reader an impression of unfeeling and purely objective recept. On the surface, new novel is exploring new writing forms. But what lies behind is weariness to the rapidly changing environment in the post-war era and perplexity about the significance of living.

Magic Realism

After the 1960s, postmodernism's project of deconstructing, breaking and nonsensicalizing all came near to the end. Besides, films, folk music and other forms of amusement were popularized. The energy of the exploratory spirit of European and American literature was almost drained. No writer has turned up who can stand shoulder to shoulder with eminent litterateurs such as Kafka, Faulkner and Sholokhov. New genres can hardly be a trend. In poetry, "papier collé" (cut words off from various printed literature and paste them together, leaving the readers to interpret the work randomly) is a blasphemy to literature. Besides, because of the rapid increase of social problems and global clashes, reporting style became popular. "New news reporting style" overflows in varied media, exposing inside stories and ugliness, catering to the voyeuristic curiosity of the masses. Comparatively, magic realism in Latin America of the 1960s is a new force worth talking about. The representatives are Rulfo (1918–) of Mexico, Asturias (1899–1974) of Guatemala, Carpentier (1904–1980), Llosa (1936–) of Peru and Márquez (1928–) of Columbia. Magic realism uses realistic and romantic methods to depict the Latin American culture which is full of mythology and sorcery. It lays out the panorama of Latin American history which in recent centuries has seen the radical changes of colonization, independence movement, social reform, military coup and Western control. The keen impression of magic and realism mingled together leaves readers in heartquakes. ***One Hundred Years of Solitude*** by Márquez, with grandiose views and volumes, portrays 100 years' history of Columbia and even the whole Latin America. The plot is uncanny while the characters and events are realistic and credible. With a tragic atmosphere of the shifting times, the novel is soul-succumbing. For this novel, the author was awarded the Nobel Prize of Literature in 1982.

Twentieth Century Chinese Literature

At the end of the nineteenth century and the beginning of the twentieth century, Western learning gradually spread to the east and Chinese people went to study abroad in large numbers. The theme of "political reform to strengthen China" of the literary mainstream was further deepened. There were changes in the mode of cultural dissemination. Political comments in newspapers and travel notes from abroad became forerunners of literary revolution. At the beginning of the century, the most influential writer Liang Qichao initiated "literary revolution". Prose, novel, poetry and drama broke away from traditional ways of composition. Prosperity of translation and development of newspapers and magazines further helped the spread of new ideas and new literature. A large group of writers were cheering the movement. Representatives are Huang Zunxian, Tan Sitong, Xia Zengyou, Kang Youwei, Qiu Fengjia, Jiang Zhiyou, Jin Tianyu, Liu Yazi, Gao Xu, Ma Junwu, Qiu Jin, Huang Jie, Zhu Zongyuan, Yan Fu, Lin Shu, Zhou Guisheng, Zhang Taiyan and Wang Guowei, etc. In the first thirty years of the twentieth century, with the effort of Kang Youwei, Liang Qichao, Chen Duxiu, Hu Shi, Lu Xun, Zhou Zuoren and Bing Xin, Chinese traditional literature approximately finished its transformation into modern literature. The fundamental sign is the New Culture Movement derived from the May Fourth

Movement. In literary field, the signs are the colloquialism movement and several debates on Chinese and Western culture.

In the mid 1920s, as there was a debate on different directions in social revolution, the new literary force which had come into being since the May Fourth Movement split up. Under the leadership of Communist Party of China, Chinese Leftist Writers Alliance with Shanghai literary circle as the core was founded. New moon genre and "modernist" writers continued their work on new literature in the liberalistic, individualized and aesthetical way. They absorbed experience of Western literary development to create the modern style in Chinese new literature. During this time, Lu Xun became the bannerman of leftist literary movement. The composition method of "society anatomy" employed by Mao Dun raised the artistic standard of Chinese literature. The talents of Guo Moruo, Ba Jin, Lao She and Cao Yu burst in their respective fields. Ye Shengtao, Yu Dafu, Wang Tongzhao and Shen Congwen pressed forward in the trail blazed by May Fourth Movement. They exploited their own experience in the era and enriched literary forms. Chiang Kaishek, who could be said to have united China in a sense in the chaotic wars between warlords, began autarchy in the ideological and cultural fields. He started the "New Life Movement" and promoted concepts such as "guru," "nation," "discipline," and "morality". Some literary men helped him and created some "nationalist" literary works.

In 1937, anti-Japanese war broke out in full swing. Almost all literary men and artists, except a few who served the enemy, joined the national war to fight against Japan and save China. These included writers from Leftist Writers Alliance, democratic writers, "Europe and American genre" or modernist writers, popular literature writers and traditional men of letters. Through all kinds of forms, they awoke the consciousness of the masses to fight against national enemies, praised national spirits, commented on the evils of the time and attacked the dictatorial government. In their contact with the masses from the lower end of the social scale, many writers began to consider the "national form" of the new literature. In regions governed by Communist Party of China, with Yan'an as the center, and in guerrilla war areas at the enemy's rear, the writing movement that literature and art serve workers, farmers and soldiers arose. In regions controlled by Kuomintang, "National Defense Literature" movement and New Democratic Literature Movement which opposed dictatorship sprung up successively. In areas occupied by the Japanese in mainland China and Taiwan and foreign settlements in China, dauntless Chinese literary groups started literature of enemy-occupied areas and "Isolated Island Literature" which demonstrated national ethos and frustrated Japanese governors and their puppets' efforts of snuffing out new Chinese literature. In "Isolated Island Literature", legendary female writer Zhang Ailing is worth commentary. In the specific historical atmosphere of enemy occupied area, she sustained the transformation of popular novel. In the 1940s, the development of popular literature seemed to demand a genius who had profound training in both the old and new literature to finish its transformation into popular novel. In Zhang Ailing's novels, techniques of traditional Chinese novel and modern Western novel were blended so that a brand new artistic atmosphere was created and the effects were ever lasting.

The concept of "modern culture" in Chinese literature took the mainstream position in the trend of social thoughts in the 1930s. After the 1940s, it gradually became the new cultural tradition which dominated cities. But it was a quite utilitarian culture. Its basic principles were all proposed to deal with real political and national crises. Writers seldom touched upon other themes, such as human nature and philosophical thinking.

After the 1950s, national ideology took full control of social spiritual life and greatly restricted the natural development of the new cultural tradition. Literature and art were narrowly directed to serve the masses of workers and farmers for political purposes. This constrained the diversification of literary forms, creative styles and themes of the time. The Anti-Rightist Movement especially did great harm to literature. Up to the "Cultural Revolution", literature had almost become unitary propaganda slogans. After 1978, literature once again became the vanguard of political changes. Themes of "scar literature," "retrospective literature," "reform literature," "root-seeking literature" and "'educated youth' literature" prevailed in turns, shouldering too much social responsibilities. With the introduction of Western philosophical theories, modernist and postmodernist literary ideas began to influence the artistic exploration in literature. "Obscure poetry," "novel of stream of consciousness" and "experimental drama" appeared. After the mid 1980s, all kinds of vanguard and experimental poetry and novel rose, including "new realistic" novel which was said to depict "original living conditions" while the author kept "zero degree emotion". After the 1990s, literature increasingly relies on market and economic profits. Literary themes extended to various issues and fields in the comprehensive social life. Popularization makes literature closer to real life and merged into all walks of life. Meanwhile, literature turned to be a field which almost everyone can step into. Verifying standards continues to be lowered so as to have a tendency of fawning on the masses.

Over the 100 years, Chinese literature has been inter-strengthened in the phases of "enlightenment," "saving the nation," "nationalized ideology," "retrospection" and "commercialization". This makes people react to reality in a continuously simplified way. Constant strengthening and simplification make the spiritual road of Chinese society narrower and narrower. People's perception and comprehension of reality, knowledge and understanding of historical changes, and even the exploration and perception of the significance of life are all simplified, temporarily deep but can hardly be passed on. Especially when social crisis becomes more prominent, Chinese literature has its special value and is loaded with too much responsibility. Many functions which should have belonged to ideology and politics are performed by literature. So many writers and works exhibit the antiquity of the spirit of the changing society and the diversity of the innovation quest. "These different experience and doubts have revealed that twentieth century Chinese people are apprehending and paying attention to a vast world which has nothing to do with their material gains and they are seeking hard the basic significance of individual life".[6]

[6]"…of individual life": Wang Xiaoming, "Walk out of the Literary and Spiritual Dilemma," *Dushu*, October, 1997, p. 63.

In the 1990s and the years near the end of the century, Chinese literature is facing another danger of walking toward another extremity. People have tried excessively hard to make profits out of literature without the least regard to basic moral responsibilities and the inheritance of culture from the tradition. Pornography, description of violence and anti-culture and anti-morality social dirt are blazoned. In the production and consummation of culture there is a uncontrollable vulgar and noveletish trend. Orthodox culture and elite literature withdraw into a corner. The basic venation of literary development is unclear. Popular literature has the air of stepping into the palace and becoming the mainstream. We hope this is only a temporary "disorder" of the transformation period. The spiritual value of literature will ultimately be realized in the reformation of social value system and become an important part of the spiritual life of the Chinese nation.

8.3 Twentieth Century Painting and Sculpture

In twentieth century beaux-arts, traditional realistic painting can hardly hold its ground. No matter how hard had the painters and sculptors of this century studied basic realistic techniques and styles passed on from generations of masters in their training period, they very soon merged into the stream of contemporary art once they walked out of their academies. From the nineteenth century, the painting techniques of traditional color patches, composition, and focus perspective, which were handed down from Renaissance, were boldly challenged by impressionists. Conditional color, feeling realization, line elimination, picture composition revolution and other factors were used in painting. The developing trend was to be subjective. After impressionism, artistic genres which pursued novel expressive forms appeared in Europe, such as "Salon des Ref," "Salon des Indépendants," "Les Vingt," "Les Nabis," "Sezessionists," "Pointillism", etc. At the beginning of the twentieth century, artists from these genres became the main force of several vanguard painting genres.

The prominent character of twentieth century painting and sculpture is that the objective realistic style developed from Renaissance was abandoned and painting and sculpture were made lyric arts. Colors, picture composition, lines and plastic arts were no longer instruments to portray people and nature but externalized visual images of the subjective mood of painters and sculptors. General objective standards were deserted. Artists no longer cared about whether portraits resembled objects or not but strove to catch the subjective sensibility of "be or not to be" by employing abstract forms. Postimpressionism which turned up in France at the beginning of the century promoted the subjective tendency of art. They developed impressionist theories on the use of light and color and emphasized the instantaneous impression that light and color produced on human retina. They discarded naturalism and realism as shabby shoes. Its representatives are Cézanne (1839–1906), Gauguin (1848–1903), Van Gogh (1853–1890) and Toulouse-Lautrec (1864–1901), etc. Cézanne made great achievement in painting modalities. Colors and picture composition in his works are highly harmonious.

Fauvism and Cubism

In the summer of 1905, Matisse (1869–1954) and Derain, who later became one of the masters of fauvism, went to sketch natural scenery in south France. There, through the introduction of the famous sculptor Maillol, a student of Rodin, he came to know Monfreid, a friend of Gauguin. In Monfreid's reclusive living place, Matisse saw paintings of Gauguin and was very excited. He realized that breaking through traditional painting techniques and applying the spreading coloring method can express painters' subjective feelings better. He found that the essence of painting was its unnaturalness. From then on, he established his own style. That autumn, a group of young artists with Matisse as the leader exhibited their extremely creative works in the Paris Salon d'Automne. When critic Vauxcelles saw a prim sculpture of the Donatello style surrounded by paintings of wild styles, he cried out: "Donatello is besieged by 'les fauves' (wild beasts)." Later the style of Matisse and others was called the "fauvism". Their works are characterized by definite lines, vivid and intense colors and fanciful composition. They used distorted images to release subjective emotions. Meanwhile, Norwegian painter Munch (1863–1944) also applied metamorphosed figures and somber and dark colors to express depressed emotions.

In 1906, Picasso (1881–1973), who later became an artistic master of the twentieth century, came to know Matisse. After the "blue period" and "pink period" of his own creation, Picasso was fascinated by the primitive air and geometric lines of Matisse's Negro sculpture. Soon cubist paintings turned up in France and Picasso started the abstraction direction of twentieth century painting. In 1907, he created "The Ladies of Avignon" in France. This painting completely negated the three-dimensional technique used from Renaissance and did not portray images naturally and realistically. Human bodies were disassembled into geometric shapes in plane patterns. The three-dimensional solidity expected in old-style paintings was turned to be plane expressive methods. It provided a new factor in the subjective way in which human beings understand art and became a landmark in the development of modern art. In 1908, Picasso, Braque and others founded "Bateau-Lavoir" group in Paris. Their works distorted normal vision and eliminated depth. By 1912, they were called "analytical Cubism". After 1913, Cubist creation was found to be limited in the use of colors and their management of shapes was considered hidebound. The effect was far away from the reality. For fear of becoming purely abstract, Picasso attempted addition of realistic methods and then real objects to express abstract concepts. His effort was labeled "synthetic Cubism".

German Expressionist Painting

When avant-garde French genres rushed onto the artistic stage, German avant-garde formed its own style—expressionism. Two groups "the Bridge" and "the Blue Rider" became the main force of expressionism in the German painting circle. "The Bridge" was formed in 1905 with several young artists who were studying at that time at Dresden Technical School as its major members. They had no fame but were full of youthful spirits. They pursued novelty and tried to build a bridge between different artist styles. In 1913, the group was dissolved since its members had different artistic views.

"The Blue Rider" was an organization separated from the former "New Artists' Association". Its main representatives were Kandinsky (1866–1944), Marc (1880–1916) and Klee (1879–1940). In 1914, with the outbreak of WWI, it was dissolved. "The Bridge" strove to combine artistic characteristics from diverse nationalities, for example, African Negro sculpture, Japanese Yamato-e and Arabic decoration, etc. "The Blue Rider" on the one hand introduced British and French modern art to the Germans and on the other hand created its own new artistic style. Kandinsky, a Russian sojourning in Germany, experimented with a new painting method: paintings with no external objects as themes can equally have moving charms. He used to be a law teacher in Moscow University and chose to be a painter at the age of 20. A few years later, he created the composition which did not exhibit any external objects at all but had colors and lines only. This method of creating visual images with purely artistic means finally became the mainstream of twentieth century modern painting. "As Kandinsky through theories and evidence brought abstract painting into the human cognition field, he was naturally regarded as Father of abstractionist painting".[7] Expressionist paintings are known for their intensely subjective colors. Their images are distorted and metamorphic with wild and vivid colors and jumpy lines. The effect is hard to describe. In the 1930s, because of the political persecution by Nazis, expressionism died in Germany. Its development in south European countries was even more unrestrained as it absorbed surrealist concepts which attempted to follow the Freudian theory to expose human subconsciousness, illusions and dreams especially, with artistic forms. Spanish painter Dali (1904–1986) was adept in representing dreams with gentle lines and bright colors. He is regarded as a great master of modern surrealism.

Russian Suprematism

From the beginning of the century to the 1930s, avant-garde thoughts of Russian artistic circles were not lagging behind other European countries. In poetry there were futurism and Acmeism. In painting, Malevich (1879–1935) originated Suprematism (also known as Absolutism). In 1913, Malevich was inspired while designing scenes for a play and used extreme abstraction to express artistic themes. Thus was initiated Suprematism. It held that the fascination of art lay in the composition of shapes and colors which were symbolic signs and art cannot be functionalized. This genre and Kandinsky's expressionism guided twentieth century painting toward "non-objective painting".

It is by no means accidental that abstraction tendency turned up in paintings of different countries and diverse cultural background. It is a higher form of human artistic cognition with the development of material civilization. After the 1920s, abstract paintings gradually gathered into a great force and permeated in the styles of all kinds of avant-garde paintings. Their common characteristics are: to transcend above natural and external appearance of objects and to express abstract themes with extremely simple lines and color patches. Dots, lines and surfaces become the basic

[7]"…abstractionist painting": Bao Shidu, *Western Modernist Art*, China Youth Publishing House, 1993, p. 166.

media of subjective dance of the spiritual world. These paintings are far away from the realistic simulation of natural objects of traditional paintings. Abstract paintings of later times are divided into three major trends: one is "Cool Abstraction" represented by Mondrian, another is "Hot Abstraction" represented by Kandinsky and the third one is "Abstract Expression" represented by Pollock.

Neoplasticism

Netherlandish abstraction painter Mondrian (1872–1941) had special understanding about lines. He once said: "beelines and horizontal lines are opposite expressions of different forces. This kind of balance between the opposites can be seen everywhere. It controls all." His new typography of lines overthrew traditional visual modes. During WWII, Mondrian and a large group of European artists fled to the United States to escape from the war. The bizarre motleys of New York and its cosmopolitan rhythm touched off the vivacity and briskness in his use of colors and lines. His works brought along and encouraged a group of young artists who started a revolution in American painting. The later American "hard-edge abstraction", "optical art" and "color field painting", which are widely known among paintings of the world, can all be traced to his style. His theory and practice not only influenced paintings and sculptures of the West but also had great impact on modern commercial advertisement, furniture, clothes design, presswork decoration and architecture. American contemporary artistic historian H. H. Arnason even thinks that his art has greater impact on twentieth century human life than that of Picasso, Braque and Matisse.

Action Art

Mondrian liked to use vertical and horizontal lines and the primary hues of red, yellow and blue to construct pictures with geometric shapes and color patches. As his works appeared excessively harmonious and rational, they were labeled "cool abstraction". In contrast, Kandinsky used irrational abstract painting skills and in Concerning the Spiritual in Art he advocated that painting should be like music, express subjective mood of the individual through the medium and brim with ardor and passion. Therefore, his works were called "hot abstraction". These two methods after all deal with shapes on the canvas. But by the 1940 and 50s, American abstract painting had become a show. The process of painting was regarded as more important than the ultimate work. This kind of art is "Performance Art". Its representatives are Pollock (1912–1956), De Kooning (1904–) and Klein (1928–1962). They went in for painting improvisatorily. While painting, they were like possessed sorcerers and painted their unconscious and spontaneous actions on canvases, calling them traces recording their spiritual activities. In performance painting, Dadaist style, which was created by nihilist artists in WWI, was intensified. Materials usually not used in paintings were employed comprehensively to manifest the painting art. Dadaists pasted articles from daily life on canvases. Different from them, "performance art" exhibited its anti-tradition and anti-reason tendency through weird painting actions.

"Assemblage Art" and "Pop Art"

When abstract painting became the trend, some artists strove to find new painting forms to contend with it. They took more extreme forms and reassembled articles

from life to express their sensibilities. This method came onto the historical stage in the 1950s and soon prevailed in America and France. It did not decline until the 1970s. American artist Rauschenberg (1925–) was a typical representative. He picked up all kinds of wastes from dustbins and fit them together into large numbers of artistic works. In 1985, his works were exhibited in the National Art Museum of China. Many people still remember that those shabby boxes, worn tires, randomly doodled sheets and taxidermal animals became odd art. To him, those wares of city civilization and consumptive culture fitly symbolize the disorder and degeneration of modern culture. "Pop art", which emerged at the same time as assemblage art, is its subordinate. But, as the acceptation of the term shows, pop art is closer to the masses and commercial consumption. American artist Johns (1930–) started from creating visual effects of hard edges on flat surface. Gradually he adopted materials from mass consumption culture: advertisement, trade marks, signboards and sculptures. Andy Warhol (1928–1987) completely abolished the concept that artists create by hands. He transferred methods of plate-making, printing and photography onto canvases. His themes were commodities in supermarkets. This manifested the attitude of pop art to reality: objective material was no longer idiosyncratic and unique. Ready-made products from modern industry had obliterated the basic circumscription between all existing things. Pop art spurred the development of film posters, advertisement and cartoons. The difference between art and non art grew to be less and less. And the ambit between art and articles from daily life became blurred. Later, "Tachists", "Living Statue," "Land Art" and "Body Art" have all followed this trend.

"Photorealism", "Optical Art" and Abnormal Art

"Photorealism" (also known as superrealism), which was popular in the U.S. in the 1960s, is another art trend contending with abstraction painting. Superrealism tried to achieve photographic effect through painting, that is, absolute realism. In order to exhibit strong sense of reality, artists used polyester colophony, vinyl group, fiberglass and other materials of chemical industry. The means which modern art employed to stimulate people's senses were different from the use of shapes and colors of former times. With scientific development, many theories and products were directly used in painting and sculpture. Opart of the 1960s made use of optical theories and was named "optical art". Its representatives are Vasarely (1908–1984) of France and Albers (1888–1976) of America. Their paintings were usually abstract geometrical shapes in dazzling bright color arrangement with optical effects, which produced strong visual vibration and illusion. After the 1970s, modern art grew more pluralistic and genres can hardly be distinguished. Music, drama, dance and photography all got into painting. All kinds of originalities turned up endlessly and painting methods were weird and absurd. For example, "Tachists" doodled on canvases; "land art" decorated the wild or used man-made projects to express artistic ideas; "body art" smeared human bodies with paint and made them roll on canvases, leaving "artistic traces"; "performance art" moved dramatic performance, uncanny plots and dirty languages scribbled on bathroom walls into galleries. After the 1980s, with the development of computer technology, digitalized abstraction and extremely real simulation can hardly be stopped from getting into painting. Many paintings became commercial

and consumptive decoration. Some were even totally made to please and activate human senses, without conveying any message or being regulated by any rules.

Continuance of Realistic Art

In the twentieth century, with wars, revolutions and radical social development and changes, many artists had been in the teeth of the storm all the time. Their paintings exhibited rich ideas and reflected subjective feelings resulted from realistic changes. They inherited the realistic style of the nineteenth century French painter Courbet and portrayed themes of the time. Representatives of such painters are German printmaker Kollwitz (1867–1947), Mexican painter Rivera (1886–1957), Rockwell (1894–1978) of America, the group of war-theme painters of Soviet Union and Chinese painters Xu Beihong (1895–1953), Liu Haisu (1896–1997), Li Kuchan (1899–1983), Jiang Zhaohe (1904–1986), Dong Xiwen, Ai Zhongxin, Luo Lizhong and Chen Yifei. Many third world painters living at the time of social changes also belonged to the group. Their works objectively recorded changes of the time and were springs of artistic momentum which prompted the spirit of the age.

Twentieth Century Sculpture Trend

Twentieth century sculpture style developed abreast with the painting style. In other words, the two can hardly be differentiated. Matisse made great contribution to twentieth century sculpture. His abstraction inspiration came from African Negro sculpture. Once he bought a small woodcarving of a Negro head portrait in a boutique on his way to visit American woman writer Stein. Picasso was also at Stein’s home and they were all awed by the style of the sculpture. Later in their works of modern cubism can be detected the influence of Negro sculpture. Twentieth century sculpture can be divided into two trends: one is abstract sculpture with representatives as Brancusi (1876–1957) of France and Henry Moore (1898–1986) of Britain; the other is mobile sculpture with Calder (1896–1976) of America as its representative. Brancusi used simple lines to construct abstract figures and started the abstract style of modern sculpture. Henry Moore made use of “holes” to let voids and masses complement each other, and therefore, added three-dimensional sense in his sculpture. His realistic images were not without abstraction, which made the realistic more expressive. His inspiration came from the crude shapes of natural materials. Bones, shells, stones and rocks became his friends and occupied his studio. Classical connotations can be found even in his extremely transfigured works of human bodies. His sculpture of women bodies and family group figures glorified human love and goodliness. Calder had studied mechanical engineering in his early years and from 1930 he begun to study under the guidance of Mondrian. Later he was deeply influenced by Dadaism and created mobile sculpture. He used metal slices, wires and other materials to make ingenious mobile sculptures. Some were driven by mechanics or air current and can even make sounds, making people associate sculpture with music and leaving them an impression of changes in time and space.

8.4 Twentieth Century Music and Architecture

Music is the voice of the time and fluid architecture while architecture is concretionary music. Although twentieth century music does not have so many genres as painting, it exhibits the style of the time and various anti-traditional creative methods and aesthetics have emerged. twentieth century architecture has been influenced by functionalism, economic power and even ideology all the time. The abstract and purely formalizing tendency, which occurred in art generally, has not affected architecture noticeably. In the 1930s, concepts of "compact structure" and "practical functions" propagated by the Bauhaus became the basic aesthetic of modern architecture. The prominent character of modern architecture is that it abandoned aesthetic principles such as classical gentle curves, "the three unities" under the influence of painting composition and golden ratio. Geometric overall views and new building materials, with colors and cubist space arrangement, determined designing rules of architecture.

Music and Twentieth Century Culture

As early as the end of nineteenth century, Debussy (1862–1918) had broken through traditional ways of composing music and started impressionist music, describing subjective human feelings toward nature. At the beginning of the twentieth century, Western music circle strove to explore new expressive forms and to get rid of classical and romantic formulas. Non Western nations which were influenced by all the West, without exception, started movements to introduce Western musical instruments and tradition. In Japan, China and India, attempts were made to add national musical tradition and materials into Western musical forms. Large groups of Chinese students who had studied in Japan learned Western musical knowledge and techniques. Li Shutong even used Western folk melodies to sing Chinese poetry and set up primary school musical education. While in the West, some musicians revolutionized musical language; some introduced foreign musical elements; and some made use of modern scientific techniques to produce strange sound effects on musical instruments.

The real inaugurator of modern music is "father of modern music" Stravinsky (1882–1971). Born in Russia, he became a French citizen later and settled in the United States after WWII. His works are full of primitive ethereality and expressionistic style. In 1913, he boldly challenged tradition in Le Sacred du printemps and used cacophonies, multiplex times and bitonality. In the mid 1950s, he was gradually influenced by the Austrian composer Schönberg (1871–1951) and accepted the dodecaphonic technique. He composed a series of atonal music works. Schönberg is another composer who has modernized music. On the basis of atonal music, he created "12-tone" technique. His entire composition is organized around a chosen order of the 12 tones of the chromatic scale, transposed or inverted to derive 48 formations. He developed the useful and discarded the useless of the natural music scale of modes. He had adapted to the abstract and formalizing aesthetics of modern art. His two students Berg (1885–1935) and Webern (1883–1945) had developed and enriched his theories and become more serialized and stylized. They had adopted

logical rules of mathematics. After the 1940s, their works became the popular "serial music" throughout the world.

"Serial music" is no longer instrument to express feelings but is a rational music play which respects rules. It serially weaves together the 12 tones of the chromatic scale. In rhythm and strength, it also follows a system of combination and matching principles. Music turned to be a modal exhibition like a mathematic calculation. It shows the effects organization and procedure had on the subjective human artistic forms in times of social changes. Thus, imitative structural characters took shape. Especially noticeable is that this form will necessarily be combined with scientific techniques, in particular, computer control of acoustic programs. Modern music is farther removed from human senses endowed by nature and objective expressive forms. Human acoustical system is artificially segmented from comprehensive intuition to fragmentary analysis, from emotional excitation and sympathesis to logic judgement and pleasure of modality.

In the 1940s, because of the war, national music of all countries catered to the need of rousing morale of the military and civilians in wartime. Wartime orchestra of Soviet Union, military tunes of German and America and Chinese anti-Japanese aggression songs had all, under summons of the time, voluntarily achieved modernist transformation of national music.

When modern acoustics and electronic techniques have revolutionary influence on music, music begins to leave human soul and hands and become cries of the rational externalization of science and technology. From the 1950s, electric music came forth. Electronic organ started to play classical, modern, country and various national tunes. Synthesizer began to record music of diverse styles. In the 1970s, computer composition was widely used in film and popular music. Concerning electric music, Stockhausen (1928–2007) of Germany is regarded as the authority. The development of recording technique can best exhibit modern music characters. The wide application of tapes greatly changed the way music was transmitted. Enjoying complete, emotional and atmospheric music almost become the burden of most modern people whose rhythm of life is tense and whose time is usually fragmentary. Recording technique has undoubtedly helped modern people. The avant-garde "concrete music" relies entirely on acoustics to make music. Thunders and lightning, tweet of birds and roars of animals, noises from cities, even simulant sound from the space can all be blended, superposed, lengthened or shortened, altered through means such as computers, laser digital recorders, tapes and discs. Unnatural sound effects can be accentuated.

The combination of modern music with hi-tech seems to create a brand new idea: the interaction and combination of human audio and visual recept produce multiple spatial and phasic senses. Abstract concepts described in scientific theories are elucidated through music. This "mixed effect" produced "event opus"—when music was played, pictures were shown at the same time with the help of slides, films and TV. Later this method became the forerunner of musical TV and Karaoke. In the 1960s, "environment music" emerged—music was combined with laser, spot lamps, spray, shifting of pictures and scenes. Colourful costumes in clouds of white mist were hal-

lucinatory, bringing the audience into a special aesthetic environment. The abstract extremes of modern music are "concept music" and "aleatory music". The former uses sounds to insinuate the artist's concepts. Players follow the composer's explanation to play as freely as they want with no specific melody and rhythm. The latter emphasized uncertainty. The composer only writes certain signs and explanations. The players in aleatory ways decide what rhythm, melody and pitch to adopt. The representative of this kind of music is the American composer Cage (1912–1992), who considered music meaningless play. Concept music and aleatory music are determined by two ideas of modern culture: one is the phantasmagoria of postmodern society and the uncertainty of worldly happenings and life; the second is total rebellion against established value system.

Modernism of twentieth century music shows itself more clearly in popular music, that is jazz music, rock and roll, pop songs and musical TV (multimedia music). Jazz music originated from American black music. Primitive African sentiment mingled with centuries of tribulation which black Americans had suffered on American continent. At the beginning of twentieth century, its style of finding happiness in suffering was formed. At first, black people improvised blues in bars and nightclubs, solos of trumpet, clarinet, saxophone or piano being added in successively. By the 1920s, jazz teams formed by white people appeared. In the 1940s, jazz absorbed modern music tonality. Its harmonies and tunes accorded more with the tense, moony and fascinating style of modern cosmopolitan. Some composers drew from it. American composer Copland (1900–1990), who loved to collect folk music, took jazz as his creative material. The great musician Gershwin (1898–1937) used jazz at the beginning of the orchestra ***Rhapsody in Blue***. Rock and roll emerged later than jazz. Its origin is American "country and western music" with "rhythm and blues" from black music blended in. It had strong rhythm and terse tunes and harmonies. The lyrics were usually about the love of modern city youth, adolescent pangs and emotional catharsis. At that time, America had ended the Korean War and was having war with Vietnam. The generation of young people growing up after WWII did not understand why they should go to die in foreign land. Rock and roll became one of their antiwar cultural emblems. Later, it transformed into a substitute of "generation gap" and rebelling against traditional society. Rock and roll soon became popular in Europe and even the whole world. In the 1960s, four British singers formed "the Beetles". They not only brought to young people wild and sad tunes but also taught them to dress outrageously and even to use drugs. In the 1970s came forth jazz rock and roll and musical TV which was popular songs played on TV. Commercialized society integrated music and market and made money through production and commercial management. Karaoke entered families. Popularization of computers and the advent of information age made popular songs flooding. Music works become commercialized consumable goods regularly catering to the taste of the masses. Musical modernity is more integrated with the secular style of the masses and novelty and strangeness demanded by the market. Music is also used to boost important international commercial activities (for instance, the Olympic Games, all kinds of political memorial activities, multiple festival and vocational concerts, grandiose non profit

performances for disaster relief, film award galas and beauty contests, etc.). It celebrates the circulation of capital and the satisfaction of commercial desires of various walks of life.

Cultural Significance of Architecture and the Industrial Revolution

The Industrial Revolution, which lasted more than 100 years, has greatly influenced architecture. At the beginning of the twentieth century, a new architectural art was popular in Europe and America. In Germany, it was known as "Jugendstil". In Italy, it was "free style". In Austria, it was called "division style". Asymmetric curves in architectural design forsook traditional decoration and were used in buildings of commercial hotels at that time, in which iron was made use of in decoration. Soon this design was imitated by French railway stations and department stores in Europe and America and became a badge of commercial buildings. Meanwhile, in the rapidly developing metropolises of America, fierce competition of land and space made architects explore skyward to gain commercial space. In 1880, the production of electric elevators solved the problem of human utilization of space and bricks, a building material which limited stretching into high altitude, began to be disused. Steel framework was first used in the United States. In the 1920s, skyscrapers of more than 100 stories were built in the United States. They became symbols of American economic power.

Influence of the Bauhaus School on Architecture

Before WWI, in order to raise the quality of industrial design, the German "Destscher Workbund" once called to "reform artistic education and drive artists out of elite academies to work in factories".[8] In 1919, 30-year-old architect Walter Gropius (1889–1969), who held this opinion, was appointed director of the ducal Arts and Crafts school at Weimar. He changed the name of the school into "the Weimar State Bauhaus Institute". "Bauhaus" refers to the residence of medieval church masons. The school manifesto elucidated: to educate a new generation of artists to build, decorate and furnish an industrial and socialist future. As the school consciously connected itself with modern abstract ideas, large groups of European artists went to assemble there. Constructivists, "De Saijl" theorists, neo-objective socialists all had taught there, including Kandinsky, Klee, Lyonel Feininger and Hannes Meyer. The teachers and students studied the design of architectures and modern home appliances. They opposed aristocratism and initiated the style of combining modern materials and machinery civilization. Traditional forces cannot tolerate this burgeoning education and artistic movement. Five years later, Europeans paid more attention to it. In 1925, inflation occurred in Germany. The Baubaus was moved to Dessau, southwest to Berlin, and became the center of art nouveau of Europe. The new school was one of masterpieces of modern architecture. Undecorated concrete, glass and steel reinforced the beauty of industrial mechanism and cut off any affiliation with the past. The building standards were low cost, high efficiency and good quality.

[8]"…work in factories": Mary Hollingsworth, *Human Art History*, Chung Hwa Book Co., (H.K.) Ltd., 1991, p. 461.

These standards were carried out in furniture making, interior decoration, architecture and low-cost house building. In France, Le Corbusier in 1922 discussed traffic categorization in his article "La Ville Moderne". He considered it necessary to build skyscraper uptown which formed contrast with suburban green belt so as to increase population density in city centers. His design concept was: to reduce house components into space for one or two persons, which he regarded as the "house machine". This concept greatly influenced the reconstruction of Europe after WWII.

After the Russian revolution, the Soviet Union repulsed constructivist architecture and supported neoclassicism. After Mussolini came into power in Italy, he ordered to carry out large-scale reparation of the ancient Roman City. In 1933, as soon as Hitler came into power, he closed the Baubaus and adopted Snell's empirical and classical architectural style. In the 1920s and 30s of Japan, oriental architectural style with large roofs was integrated with the Romanesque style. Many buildings in Tokyo, Changchun and Dalian of northeast China were in this style. Chinese architects were influenced by Japan and built many governmental and public buildings of combined Chinese and Western style in Peking and Nanjing, capital of that time.

Modernism and Architecture

During the wartime, groups of European artists joined the refugees fleeing to America, where the "international" architectural style took root. The typical example is the mansion of the United Nations, which was finished in 1948. American economy rapidly developed in the war and provided capital for the wide application of modern architectural style. "International style" gave up the socialist flavour (which reflected resolutely winning will and aspiration in design) and used steel frameworks, glass walls and standardized units. It conveyed the impersonal image of high working efficiency. Neatly uniform "Miesian glass box" buildings were popular in commercial architecture. Administration buildings, schools, residential buildings, stores and artistic palaces can not be differentiated in social functions from the architecture. The reconstruction of Europe also adopted the "international style" of the "low-cost housing project", emphasizing collective ideology and social service functions. Meanwhile, it inherited the European tradition and kept distance from the American style.

After the 1970s, modernist movement in architecture seemed to have failed. The unified building ideology met resistance from the individualism stressed in commercial society. From pragmatic aspect, Middle East war resulted in the rise of oil price and the function of glass skyscrapers was questioned: residential uptowns which had been intended to improve the life of city people and workers became the cause of various catatonias and largely increased street violence. In the aspect of artistic visual sense, this style was even worse. Its oneness and complete alienation from the classic style looked tiresome. The necessity of anti-tradition was strongly questioned in practical aesthetic. The new generation of architects begin to pick up again the style and themes related to the contemporary era and history. The architectural tendency in developed countries starts to revert to the classical. However, developing countries (including China) are still following the steps of Western countries. Many urbanized

buildings look tedious, without the least flavour of culture. Displaying no modern artistic concepts of the international trend and deprived of national traditions, these buildings can only make the spectators sigh regretfully.

8.5 Twentieth Century Film and TV

At the beginning of the twentieth century, film acting remained a calling which was considered not very decent. In 1907, citizens of Los Angles of the U.S. put in the note of their renting advertisement: “People with dogs and film players are not welcome.” Twenty years later till today, film stars have been the idols of numerous youngsters and equally numerous people have been dreaming of finding a job in the film and TV circle. Film has become a dream kingdom of twentieth century human life.

8.5.1 The Cultural Significance of Film Art

After its invention, film soon became integrated with drama. The importance of Méliès in film history is that he introduced the complete dramatic aesthetics into film. Later, with the appearance and development of the montage cinematic technique, film no longer used scenes but employed shots as expressive means. However, dramatic aesthetics still played important roles in films. The basic features of dramatic films are that clashes push the development of stories. The time and space are concentrated. Language is emphasized. Plots start, develop and reach climaxes according to the dramatic structure. twentieth century films evolved naturally with the development of other cultural forms of the century. It had also its own development rules and great impact on the twentieth century culture. From the perspective of the science of culture, film is a comprehensive artistic form, employing photography, painting, music, drama, dance, architecture and many other art genres. The features of fictional films are that clashes are not the focus while narration is emphasized. Especially after the 1930s, phonofilms appeared and made novel techniques strongly influence films. There were films whose major concern was artistic forms. The film concept was not to pinpoint narration or clashes but to treat film as a moving painting. Sound, light, shadows, rhythm, shifting of time and space and other elements were used to convey to the audience a sense of beauty. Western avant-gardes insisted on rhythm and believed that films need no characters or plots, which was a new film concept. The invention of montage technique (picture supremacy) made films a capital equally important as other arts. In Western countries, montage, stressed by Griffith, developed into the accentuation of editing technique in American Hollywood films. Montage produced various visual effects. From the 1920s to 50s, producers of American Hollywood films worshipped the power of montage. In the Soviet Union, Eisenstein and Pudovkin established the function of montage from dialectic and ideaistic points of view and from the aspect that films reflected reality. Certainly, when montage supremacy prevailed, there were a group claiming the continuance of time and space

in films. They were against the editing supremacy of montage, asserting that film objectively record life and the art of film be accomplished within the viewfinder.

Since films appeared, they have been full of amusement concepts, which hold that films are commodities with entertaining the audience and according with consumptive culture as their basic functions. Pure focus on films' artistic forms was not believed to be able to attract audience. Without commercial value, pure films cannot survive at all. American Hollywood films accentuate dreams and illusions from which the audience seek novelty and achieve psychological satisfaction. Entertaining films therefore made a lot of money. In the 1930s when Hitler and Mussolini ruled Germany and Italy, films became instructional instrument in pushing fascism. This artistic form was used to convey information on society, politics, culture, ideas and philosophy and was extremely utilitarian in the political sense.

8.5.2 Cultural Analysis of Film Art in Different Historical Periods

In the 1830s, the development of industrialized technology prompted the appearance of simple mechanics which can produce moving images, such as lanterns with a revolving circle of images and epidiascopes. In 1896, Edison and Lumière used electric, visual and optic theories and invented filming "visual camera". Lumière initiated projection film, using projectors and screen. At the beginning of the twentieth century, Méliès added special effects into films. In ***The Great Train Robbery*** (1903) by Porter, there was a close-up in which the actor held a gun toward the audience. Film aesthetics loomed into being. In 1908, Griffith joined the "Black Maria" studio set up by the Edison Company. He started as an actor and then became a director. Edison paid attention to shooting amusing scenes, employed ancient acting art and established the technique tradition at the beginning of the film development, which was later carried forward by American Hollywood films. Lumière brothers designed tri-usage cameras that can photograph, project and develop films. The projection speed was 16 FPS, which marked the birth of films. A new expressive form of twentieth century human culture and art appeared. Its great influence on human life is hard to estimate.

The 100-year history of film development is basically a history in which two traditions, realism and technique, promoted each other. Realism stresses reproduction of real life with truth the basis of everything. The entertaining value of films is put to the second position. Subjective instruction and the carrying out of propaganda are the greatest damage to realism, which advocates improvisation to make the audience feel real. Players are expected to imitate prototypes from life and not to rely on post-photographing editing. From then on naturalism and realism developed into genres. Lumière's early films "series of mobile photos", which showed real life, made films a brand new entertaining form to amuse people. In the first 20 years of the twentieth century, films were controlled by businessmen and had not become art. Their influ-

ence on people's life was not very significant. In a word, films of that time were but records of life scenes. Until before WWII, Western countries almost all used films as entertainment instruments and emphasized techniques, attracting audience with montage. Before 1914, French films dominated European and American film markets. After that, American Hollywood sprang up with its commercial films prevailing in the world. Realist films almost disappeared.

In 1916, the American Robert J. Flaherty made ***Nanook of the North***, showing the life of Inuits who lived in the North Pole. It was a beginning in documentaries to have the recorded people actively cooperate with the film making. "The creative treatment of actuality" made use of people from life to show their own life. In the 1930s, British documentary movement appeared with Grierson, Paulo Rocha and Basil Wright as representatives, who made films such as ***Song of Ceylon, Night Mail and Coal Face***. From then on, documentaries reflecting real life became a popular means of propaganda and were endowed with social significance. As a result, films soon became instruments of government and commercial companies. Large sums of commission funds got into the film industry. Documentaries came to be the lucky star of early film development. Besides, the invention of sound technique in films accelerated the powerful influence of film techniques. Colorful film development of later times made the man-produced illusive shows in films more perfect, and meanwhile, provided developing conditions for realistic films.

In the 1930s, the French man Jean Renoir created neorealism. Based on the poetic realism of feature film style of former times, he shot ***Toni*** (1934) in real locations and ***A Day in the Country*** (1936), which was adapted from Maupassant's novel. This film had no scenario or any signs of technical tailoring. Later, ***The Grand Illusion*** (1937) and ***The Rules of the Game*** (1939) became classics of twentieth century films. In ***The Grand Illusion***, the producer made much use of long-focus lens, moving-camera shots and repeated actions of the same scene. External montage was changed into in-camera space shift. The players' action and psychology were depicted more vividly and deeply. In ***The Rules of the Game***, theatrical ways of acting were adopted. The camera fixed on long take. Players improvised and the plot was arranged on the spot. The film exposed the class differences of the French society, diverse psychologies, moral ideas and social taboos. It had been banned by the French government.

Technique supremacy emphasized the completeness of the story, continuity of developing clues and careful design of the editing of scenario. By employing all kinds of pro- and late phase production techniques, films created an illusion of real life and the audience accepted the producers' subjective purposes in the illusions. American Hollywood is the cradle and fortress of technical films and worthy of the name of "Dream Factory". From 1903 to the end of the twentieth century, the development of Hollywood recorded the whole developing process of capitalist commercial films. From the 1920s, Hollywood entered its prime time. It used technique to produce perfect illusions and models for people to imitate and created dramatic life stories with visual and enjoyable beauty. Hollywood famous director Alfred Hitchcock said that films were lives with their banal parts cut off. Hollywood commercial film aesthetics came from the "artistic symbolist" theory which held that illusions were the unique expression of films. The pioneer of technique films was the French man

Georges Méliès, who used quick and slow actions of the camera and various lens techniques to produce myth and science films (***A Trip to the Moon***, 1902). He moved drama into films and broadened the expressiveness of the film art. Making full use of the virtuality of art, he employed all possible artistic means to serve subjective film concepts. In 1915, American director David Griffith in ***The Birth of a Nation***, a film reversing the nature of American Civil War and vilifying the emancipation of Negro slaves, created the "grand film model" which had influenced the whole century. This film used all the filming technology and techniques which could be imagined at that time and completely deserted traditional expressive ways of drama. By replacing fixed scenes with certain shots and making up a complete space and time structure with shifting scenes, it produced an unprecedented visual effect by means of systematic and mature "montage". He laid the foundation for films to be a unique artistic genre. ***The Birth of a Nation*** is also "the starting point from which Hollywood dominated the world." Later he produced Intolerance, establishing the expressive principles of films which were entirely different from dramatic aesthetics. The "three unities" (that of time, space and characters) of traditional art were broken up.

In 1915, the Canadian Mack Sennett set up Keystone Production Factory. The conveyer belt production process like the "Taylor system" of industrialized manufacturing appeared, which emphasized collective wisdom and minute division and cooperation of work. In the 1920s, annexation happened in American film industry. The result was that only eight companies were left: Metro-Goldwyn-Mayer (MGM), the Paramount, Warner Brothers, twentieth Century Fox, Radio Keith Orpheum (RKO), Universal, United Artists and Columbia Pictures. They monopolized American domestic film market and threw off French hegemony in European film market. They understood the audience's psychology and the change in market. Their producers and directors were mostly European immigrants who brought cultural resources and global popular aesthetics from the world. They remain the leaders of world film industry today. The direct result of the commercialization of films is the establishment of star system. The box-office value is not decided by technical and artistic qualities of the films but by the stars playing in them. Thus derived the "production of stars". This is also an important part in technique supremacy's production of beauty models. Girls can "metamorphosize into phoenixes from sparrows" overnight. Handsome men can "become famous through a film" without studying hard the acting art and cinematic theories. The image and air of stars became specifial signs of the audience's visual and illusive demand. Ladies, callets, knights-errant, criminals, libertines, detectives and heroes all became commodities that producers sold to the audience of diverse tastes. The private lives of stars had also become part and parcel of the advertisement before selling the "commodity".

In 1918, artistic thoughts in Germany were especially active after its defeat. Avant-garde films appeared in Germany as a reaction to the rigidity of French dramatic films. These films highlighted the need to "make a great change in the field of pure art, that is, abstraction in forms like what we feel while listening to music

through aural sense".[9] This kind of films, without plot and with only purely moving artistic images, was too difficult to be understood and accepted by the public. It had no choice but to be integrated with surrealism which was popular at that time and exposed Freudian psychological analysis and human weaknesses. In the 1930s, the Italian dictator Mussolini paid great attention to the roles of the film industry so as to stabilize his fascist rule. He invested large sums of money to build film towns comparable to Hollywood, set up film experiment centers, carried out strict censor system and encouraged the production of documentaries adorning the military. Besides, with abnormal worship of traditional Roman civilization, he especially favored "Calligraphit" films which were extremely aesthetical and formalistic.

From 1927 to 1945, sound and colors were added into films which had all the elements it could have needed as an art. Wide screen, zoom lens and high ISO films appeared. At the end of the 1930s, Raymond Spottiswood published ***A Grammar of the Film*** and theorized montage. Films began to absorb elements of other arts, borrowing from theatrical and novel aesthetics and turning musical and painting elements into film language.

After WWII, films were technically mature and no longer restrained by lack of sound as in early films. Colors were used to enhance artistic effects. At that time, modern literature and art had various forms. Films quickly absorbed art forms such as novels of stream of consciousness and absurd drama. Films began to metamorphosize into modern art. In the mid of the 1950s, the Swedish Ingmar Bergman and the Italian Antonioni began to break through the plot structure of the film tradition and pursued modernity in the full sense. They broke the dramatic plot and structure of films and abandoned rational psychological analysis. They did not think the action of characters was necessarily clearly motivated and logical. They showed multiple facets of characters and their surroundings from different perspectives and purposefully destroyed traditional expressing techniques. Therefore, the modern features of films became evident—non plot structure, non-individualized characters and untraditional expressions of shots. Fellini's Orchestra Rehearsal was the classic of imagist films. Godard's ***A Bout de Souffle*** depicted the irrational subconscious of human beings. Orson Welles's ***Citizen Kane*** provided a biographical film presenting the character from multiple perspectives. Akira Kurosawa's Rashômon narrated the same event in different ways, leaving the audience to judge by themselves.

In 1959, a group of editors who worked for the French film magazine ***Cahiers du Cinéma*** and worshipped Hollywood films began to make films themselves and started a "new wave". ***Quatre cents coups, Les Cousins, Hiroshima Mon Amour*** through montage broke the boundary of time and space and replaced content with styles. The directors' self expression was more evident than collective wisdom. "Scholar films" prevailed in France in no time. "New wave" films were anti-drama and anti-plot. They combined modernist artistic creation with modern philosophical ideas (for example, Sartre's existentialism, Bergson's élan vital philosophy, etc.).

[9]"…through aural sense": George Sadoul, *History of Film Art*, China Film Press, 1957, p. 165.

After diverse experiments of extreme modernist genres of the 1960s and 70s, people admitted in the 1980s that film was a narrative art and the audience and consumers need plots. Film market began to face middle class consumption ideas of all countries and their perplexity resulted from capitalist commercial society. The audience was thirsty for sensuous stimulation and temporary satisfaction from films. Montage became popular again with the support of computer special effects. The audience was tired of epic materials and purely artistic expression. They wanted to watch private lives and complexity of human nature in films. Traditional techniques were resumed and films were no longer emphasized as carriers of personal subjective ideas and aesthetic taste. Collective creation again became important.

The 1990s was the "grand film" era. Gaining commercial profit was the only motivation of film development. The Hollywood model prevailed in the world. In the process of economic integration, film became first-class advertisement in selling culture and commodities. Take a look at the Oscar winning films. Was any of them not invested with large sums of money, played by stars and luxuriously packaged? They imitated absolutely the real existence, used marvelous computer techniques with bewildering commercial promotion. Almost all the countries in the world were swept into the waves of commercial capital. Films have undoubtedly become industrialized products of mass culture and assorted dishes without depth, quickly consumed to satisfy people's sensuous pleasure. The popular taste of the mass became the main consciousness of social cultural aesthetics. In such cultural atmosphere, films necessarily turned into mass cultural patterns which used modern science and technology and transmission means to provide people with entertainment. Films of the 1990s, no matter from which country or what cultural modality, were all tired of thoughts on ultimate significance without exception. They were alienated from absolute values and pursuit of morality and essence of human life, sneering at the noble and theoretical cultural regulations of past centuries. They teased intellectuals' sense of intelligence supremacy and neglected personality charm of heroes or propagation of the tragic spirit. Large numbers of action films, comedies, pornographic films, bandit films, horror films, falsified history films, distorted naturalistic films and absurd films like drugs prevailed in the society thirsty for commercial consumption, because commercial society also produced large quantities of mass colonies without individuality and aesthetic ability in judging art. They were commodity slaves and experts. But regretfully, they were "illiterate" to human culture and art. They were hungry ghosts floating on the consumption sea of debauchery. They decided the developing direction of films and other arts by whether to consume certain cultural forms or not. They were killing human civilization and culture. Of course, a group of inheritors of orthodox human culture was sustaining the dangerous situation with difficulty. They need the awakening of other human beings, support of education, restoration of the value of justice and honest gentlemen instead of politicians nurtured with commercial interests to govern the society.

8.5.3 Social Significance of TV Culture

In the 1920s, television camera was invented. In 1927, French physicist Barthélémy successfully made the first TV set. In 1929, soundless pictures were successfully broadcast through TV system in London. In 1930, the first TV one-actor with sound in human history ***The Man with the Flower in His Mouth*** was broadcast successfully by BBC. This play was the beginning of TV programs. From then on, TV programs were successively started in France, America and the Soviet Union. In 1940, the Hungarian Peter Goldmark invented colorful TV. In 1954, colorful TV programs were broadcast in the United States. In May 1958, China's Beijing TV station started operation, which was the predecessor of the later CCTV. At the end of the 1960s, video tape recorders were produced in large quantities. From the 1970s, cassette video tapes and closed-circuit television developed rapidly. In the mid of the 1980s, digital photography, broadcast and production of TV programs started to be used. In the 1990s, light fiberglass transmission technology revolutionized TV transmission once again.

In 1935, German film theorist Arnheim wrote in "Forecast on the Future of TV" that: through TV, the wireless becomes an instrument of live recording. Only when it serves the eyes can the wireless can make us see immediately what is going on in the wide world around us (this is not its only mission and maybe also not its most important task). We see citizens of neighboring town gathering in the marketplace, foreign prime minister delivering a speech, boxers across the ocean competing for the world championship, a British band playing, an Italian coloratura, train wrecks still emitting smoke after an accident, people in masks in streets during a carnival, snowy mountain peaks of the Alps in clouds through plane windows, tropical fish through submarine windows, machinery in factories and exploration ships fighting icebergs of the North Pole. We see bright sunshine on the Vesuvius, and a second later we see the neon light in Broadway at the same time. We need no more detailed description of languages. Bulwarks of foreign languages turn to be insignificant. The wide world has walked into our rooms".[10]

After WWII, with the development of communication technology, TV sets quickly got into every family and played violent roles in social cells, including changing people's life style, educational modes and social communication manners. They made people quickly know the happenings around and react equally swiftly. They made various cultural forms speedily spread around the corners of the world and made people see their power to conquer nature appearing in other planets. Under the huge pressure of commercial society, TV stealthily occupies people's limited life time and gives them new stimulation and temporary pacification.

TV makes use of people's psychological tendency of feeling lonely and painful resulting from the difficulty in enduring huge social pressures. It creates man-made "hot" events in public psychology. Once integrated with commercial profit, TV turns topics, thoughts, events and social tendencies into propagated focuses. The boosted object swells promptly and forces each person who relies on TV to know the external

[10]"…walked into our rooms": Rudolf Arnheim, *Film as Art*, China Film Press, 1986, p. 159.

world and rents his visual right to TV stations to notice it so as to follow fashionable social concerns and not to be regarded as an "out" person. Every Olympics, world champion boxer competitions, live broadcasts of world cup football matches, "landing on the Moon" in 1968, "unification of Vietnam" in 1975, the "Chinese June 4th Incident" in 1989, "East Europe upheaval," "unification of Germany" and "August 19th Incident of the Soviet Union" in 1990, the "Gulf War" in January 1991, the American "Simpson case" in 1994, the "car accident of Princess Diana" in 1997, "Malaysia turbulence" and the "sexual scandal of Clinton" in 1998. Whatever concerns regional war, games and matches, anecdotes of stars, social turbulence, violence and murders, sexual scandals, legal debates, strange happenings and topics seemingly attracting the public are designed and sold as hot spots by the TV.

Highly quick modern transmission media, especially TV networks, make the integration of human society increasingly advanced. No matter in cities or the countryside, people's topics are more and more similar and their consumption tendency and choices more and more concentrated. "Following psychology" almost becomes an accessory of gaining profit in the process of commercialization. In the highly socializing and integrating process, privatization and individualism determined by polarization in consumption are a pair of paradoxes that can hardly be solved. Rapid social changes and relatively closed internal psyche make "every social member unavoidably feel 'familiarly strange' toward the surrounding world and further experience a kind of 'loneliness in the crowd'. This strange and lonely experience evidently exacerbates people's anxiety which is already there, even destroys their confidence and results in serious psychological imbalance".[11] Only through mutual recognition and simulation can people find confidence and get rid of anxiety and fear. Just as the German philosopher Heidegger discussed that people in industrialized society continuously reached "average condition in daily life", content spread by TV and the mass cultural mode provides the society with standard imitable patterns. In the conspiracy of TV and commerce, to manufacture and guide fashion is the basic goal of culture.

TV itself is neither good nor evil. But once entering society, it did change people's life and the existing and exhibiting ways of the world. At present, satellite TV transmission networks have covered the whole globe. More than 60% families in the world have TV in their homes and above 50% people spend several hours in front of TV daily. Thousands of TV stations send numerous TV program signals into families through transmission stations, telecommunication satellites and transmission cables. In social life involving TV, people have gradually formed group cultural modes, values, consumption ideas and life styles all concerning TV. "It is not difficult to see that, because of the exceeding expansion of TV networks and the special influence of its media features, modern social culture is under tight control of TV transmission. The extreme stress and loneliness of modern city life make the public pacified in mutual simulation. And they usually take what is shown on TV as the fashion and models. On the other hand, heavily invested TV organizations make

[11]"…serious psychological imbalance": Miao Di, Fan Zhongli, *The Study on TV Culture*, Beijing Broadcast Institute Press, 1997, p. 262.

TV only a microphone of the mainstay culture. And it must be acknowledged by the public (no matter purely commercial or non-commercial TV organizations). As important defenders of modern culture, TV always represents the taste and pursuit of the masses and it in turn strongly influences them, making them imitate and copy. It can be said that the spread of TV really shows the spirit of ‘from the people and to the people’. The two directions of ‘from’ and ‘to’ make our society highly identical. With the regulation and guidance of TV, the whole society dresses, eats, recreates and communicates in uniform manners. People are concerned about the same hot topics and the same value standard. The result is an unprecedented ‘Great Harmony’, which is obviously at odds with the individualism and cultural pluralism in modern consciousness. To change the situation, maybe we have to start with pluralism in TV transmission itself”.[12]

[12]“…TV transmission itself”: Ibid, p. 276.

Chapter 9
Harbinger of the Digital Era

Abstract Virtual reality made possible by digital information is bound to result in social overhauls and cultural revolutions.

In today's digitalized era, people's contacting form has greatly changed once again. Human beings will say farewell to "amusement scenes" and consumption places created by various mass media and return home. They will take leave of the popular "sense-pleasing sea" and come back to individualized "ocean of information". Personal computers become nodes connecting individualized units. Digitalization will necessarily construct a "big communication," a "man-made world" completely deviated from the nature—that is "World IV" (coined by the author) derived from "World III" proposed by Popper. In this world, digitalized information will be the basic means of human communication. Media revolution will be the first step. What follows is comprehensive shifts in social structure and cultural revolution.

9.1 Batch Production of Cultural Products for the Masses

9.1.1 Mass Culture Determined by the "Commerce-Circulation-Profit" Cycle

Elie Wiesel, Nobel Peace Prize winner in 1986, said in the Prize Award opening ceremony: "The progress human beings have made in the recent 50 years has surpassed that in the past twentieth centuries. Especially, Greek and Latin philosophers belonged to the same generation as Jewish prophets and Chinese and Indian fantasts. But they had not any direct contact with each other. However, modern researchers through amazing communication techniques can join the discussion of the same issues while staying at different venues or be present at the seminar. How interesting it would be to think there is a seminar participated by Jeremiah, Pythagoras, Lao Tzu and Zoroaster—and don't forget Sakyamuni!"

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Nowadays, Wiesel's dream has come true. The development of computer technology has made "big communication" spread into all the areas of human life. Exchange of ideas has rapidly exceeded direct contacts between individuals. But, the cost of "big communication" is huge. It is not pure communication as people expected. Its basic condition is money circulation and choice of profits. Today's "Jeremiah", "Sakyamuni," "Lao Tzu" and "Pythagoras" gather together through the internet. They will not be interested in discussions on morality concerning nature, universal truth and human existence. What they are interested in will only be to further develop technology, occupy market, produce more goods, gain profits, cater to the consumption psychology of the masses and guide their consumption direction. They need cultural packaging. But this kind of culture differentiates little with a pinch of pepper in "the pot of profit". Certainly they will argue that without commercial management and support of profit, there will be no possible communication channels, expedite network and ground for the survival of pure culture. They believe that the masses have secular cultural demand and that is the basic cultural resources and the material for operating profits. As it is purchasable in "network," "market" and "circulation", there is no reason why it should not be refined, mass produced and sold out again.

What kind of people constitutes cultural resources? Resources engendering culture are strongly plebeian. In our era, the determining force is manipulation of commercial power. The basic relationship is "control," "possession" and "accrual." Relationship between individuals can be intercommunion, "communication" and even "exchange". This is the essence of commerce. The "plebeian" or "popular" nature of cultural resources is after all the decisive function of commercial forces. In our century, human beings as "individual existence" have in the main broken away from the miserable condition of struggling for basic existent rights, as in the past centuries. City population has largely increased and the middle class has gained power. The masses become general consumers of goods. With the change of economic status, the mass become relatively rich. And cultural possessors—the traditional elite, usually intelligentsia of orthodox liberal arts—become relatively poor. Because of the fractionization of social labour and the relation between knowledge and commodity, non liberal arts knowledge soon turns into diverse goods, becoming resorts of human conquering nature and satisfying his own desire. The common outcome is so called "commercialization of technology" and "ideas into gold". Meanwhile, humanistic cultural resources of traditional morality begin to dry up or be slighted.

Computer and information transmission have quickly changed the two basic functions of traditional knowledge—the study and pass on of knowledge. In this condition, the nature of knowledge has changed fundamentally: knowledge has transferred in large scale into computer and network, making knowledge usable resources, exchangeable commodity and available circulating articles. All knowledge must be changed into computer language or be digitalized. Any knowledge which can not be turned into numerical codes and parameters and therefore transferred through computer and network will be spurned out of circulation and eliminated. Thus, fate of liberal arts, which have been passed down for thousands of years and can hardly be digitalized or computerized, deserves worrying. For example, the large quantity of ancient cultural information preserved in the ancient Chinese language cannot be

merged into modern information circulation. It is unintelligible to today's technical elites who cannot enter its laconic and abstruse palace. Other cultures apart from European civilization also face a future of being cast outside modern life as they have no link with modern technology. Morality, ethics, philosophy and art which are unique to the logic of human thought are excluded from digitalized circulation. Religion, which is supported by faith, belief and comprehension, can barely find a place in the modern digitalized scene.

French anthropologist Pierre Bourdieu (1930–2002) claimed that social reproduction caused at the same time cultural (educational) reproduction, which led to the reproduction of social status, places and space.[1] The control and circulation of culture is an important means of making commercial profits in various fields. Big companies have their own cultural strategies. Their products are made to have "cultural taste". Even the Chia Thai Group, which produces farm products and animal feeds, knows to sponsor a "Zhangda Variety Show" on CCTV, posing as a culture supporter and finding a successful means of advertisement. Therefore, cultural production has also become resources competed for in the "fields" of commercial society. The mass is the biggest consumption market of cultural products. Cheap cultural fast food can earn large sums of commercial profits. Thus, culture naturally gets into production process and becomes a special "product". Culture producers can neglect basic aesthetic rules of cultural forms such as painting, music, dance, drama and film to cater to vulgar taste and even create a rat-fuck style through commercial propaganda. Cultural production becomes a sign of resources and another form of advertisement through which merchants sell their products. It has changed into a means of competing for market dominance and authoritative status in circulation channels.

The mass-culture producers and salesmen are not interested in culture. They are in the cultural field to package products, enlarge reproduction and advertise the commodity. Surely there are culturati in the commercial field. But they are marginalized culturati, with subtly unbalanced psychology. They are systematically trained in culture and reluctant to leave behind cultural criteria. But in commercial competition they have to abide by the play rules of mass culture. On the scale balancing spiritual and commercial value, they will not hesitate to choose the latter so as to sustain the normal operation of commercial circulation. From Bourdieu's concepts of cultural capital,[2] we can deduce many concepts such as cultural commodity, cultural market and cultural competition, which elucidate the hidden secret of mass culture. The symbolic function of cultural capital lies in its transferring logic. On one hand, cultural capital is determined by the savings of society and families. On the other hand, its increase is determined by the rapid communication and transmittance of culture. Culture transmittance, especially the rapid transmittance in the masses, almost becomes the most covert form of capital circulation. Cultural capital revealed in material and media includes paintings, literary works, cultural

[1] "…places and space": Pierre Bourdieu, *Reproduction in Education, Society and Culture*, Sage, 1984.

[2] "…concepts of cultural capital": Pierre Bourdieu, *Handbook of Theory and Research for the Sociology of Education*. Ed. John G. Richardson, New York: Greenwood Press, 1988.

consumables, even physical competitions, shows of singing stars and propaganda materials of Hollywood films. When cultural capital which predominates over mass culture proliferates, the social influence of the group or individual who controls the culture capital will also increase.

Mass culture "is attached with numerous jumbled, involuted, disordered languages which oppose each other but are collusive as well. It is an ideological obscuration, making us feel 'blatant', 'complicated and confused'……leading us to March towards a 'new', 'progressive' and 'postmodern' history. Mass culture has coagulated into a set of 'knowledge', a vigorous ideology and speech hegemony……With everyday ideology and commercialist transparent logic, it creates unprecedented shadowless happy daylight".[3]

9.1.2 Mass Culture and Life's Vicissitudes in the Twentieth Century

In cultural anthropological terms, "mass" is the dubious group created by the media. It is gathered at the same venue by meeting, conversation, public speech, drama watching, music, dance, film, TV programs, popular song concert and other transmitting forms. It gathers and dissolves in a moment and is made up from populace without limit on social class and identity. Those who rely on presswork (newspapers, magazines and books) and need not gather together are called the "public". With popularization of education, renovation of transmitting means, especially the medium of electric wave which has been increasingly developed after the 1920s, the "commonalty"—the masses—who are dominated and controlled by modern transmitting media came into being. The masses have been changing continuously with the development of transmitting forms. Its borderline is more and more blurred. Especially after broadcast and TV were popularized, unison of commercial consumption and blurriness of class circumscription quickly turned contemporary society into mass society.

The fundamental cause of the formation of mass society is global social transformation and swift economic development. Social mobility has increased while the city scale has enlarged. Education has been popularized and social structure has become loose. At the beginning of the century, the rise of New York, US commercial cosmopolitan, can best illustrate the point. In the 1920s, capitalism overspread across the world (with Soviet Union an exception). Commercialized metropolises with different cultural background emerged. European and American consumptive and epicurean culture became modules imitated by various countries. After WWII, the presence of U.S. military in West Europe, East Asia and Southeast Asia made American cultural module spread quickly. For instance, in 1959, Japanese crown prince married his princess, which helped the popularization of TV sets. Japanese TV culture, which

[3]"…happy daylight": Wang Xinnian, "'The Masses' as Cultural Imagination", *Dushu*, February, 1997.

was started in 1953, was popularized overnight. Meanwhile, weeklies and magazines were published one after another. Consumptive tendency was deeply rooted among people. By 1964, Tokyo held the Olympic Games and high speed train was put into use. Several Japanese metropolises were connected. The mass culture was splendid.

The concept of mass culture was born in America in the 1940s. It had been criticized by orthodox sociologists and cultural elites. At that time, people generally believed that in America the masses wasted time on vulgar films and TV programs, low-taste books, cartoons, popular songs, pornographic magazines, programs about violence and other cultural rubbish. The strength, which was based on human reason and righteous religious feelings and should be dedicated to social reforms, was dissolved in the rubbish culture which only pleased human senses. In this sense, mass culture is used to sustain the political rule of capitalism and is spiritual opium for the demi. Mass culture relies on the transmission by the culture industry and the promulgation of media. But the culture industry has no intention to sponsor the cultivation of the plebeian. It only pursues to expand the market, multiply profits, influence writers and artists, inducing them with interests to create goods catering to the commons and the market. The result is the homogeneity and sameness of culture. The external phenomenon is standardized mass production. By the 1960s, a new generation of American scholars began to clear the way for mass culture. They satirized those critics who censured mass culture as relics of European elitism, who stuck to old rules of traditional European culture and cannot adapt to social development and satisfy the cultural demand of the masses. They proclaimed that mass culture would turn knowledge, culture and art which used to be enjoyed only by the few into people's property. The mass were not only culture receivers but also became culture creators in culture consumption.

The means and equipment of mass culture production, transmission, acceptance and enjoyment are mass media and scenes of mass culture. The upgrowth of media is determined by economic development and progress in science and technology. The living standard has been raised, education popularized, work hours shortened, leisure time and savings increased. Social mobility has increased. The pyramid structure of knowledge and education has collapsed. The production cost of culture products has been lowered. The circulation of cultural capital has been quickened. In the process, the common feeling of the popular consumptive society and epoch atmosphere played important roles. Mass culture in the essence is information consumption and free combination and flow of culture material, culture capital, culture tradition, culture profits, culture market and cultural concepts. In this omnidirectional free flow, the value borderline between cultural elites and masses, center and frontier, tradition and avant-guard, the whole and the parts gradually breaks, flows, circulates, intersects and blends. Burgeoning, intercrossed and original mass culture continuously covers the whole society. Especially after the 1990s, popularization of computer and the internet made the cosmopolitan nature of mass culture more conspicuous. American, Japanese and West European mass culture styles and trends can prevail in the whole world in no time through satellite TV programs, internet, VCD and other media. Almost all people are popularized the moment they contact mass transmittance media and become consumers and participators of mass culture. No one can escape or deny this.

In modern industrialized consumptive society, the allocation and division of wealth and interests are fundamentally reconstructed. After the 1980s, as the economy of diverse areas has developed and a middle class has been strengthened, a large number of urban and mobile population which continuously get into this class becomes an army with consumptive capability. Among them, there are "white-collars", "computer clan", "advertisement clan" and "stock clan". But the responsibility to criticize reality and to create values rationally often makes some intellectuals of liberal arts remain poor. If they do not want to be instrumental and technical experts or accessories of powerful social profit-winning machines, they have to accept abandoned and marginalized positions in the money and profit oriented society. Their thoughts, critical ideas, sense of justice and guidance to the correct developing direction of human beings can only appear in low-cost books or magazines printed in small numbers. The media that overwhelmingly dominate the masses are filled with fashion, beauty, furniture, golf, geomancy, business, stock analysis, beauty contests information and advertisement, etc. It manifests the masses' strong power of purchasing popular culture and also shows that major social fortune is shifting to the masses.

9.1.3 Basic Features of Mass Culture Products—"Those Which Seem to have Left Impressions in Our Memory"

The twentieth century production of computers can best illustrate the basic features of mass culture produced in quantity, that is, "to satisfy temporary pleasure and seek eternal innovation." Mass culture's function on people is similar to the addiction of opium. People can hardly be abstinent with sensuous pleasure. It is difficult for us to realize the deprivation and damage mass culture produced in quantity has done to us because it is spread through means which our senses can easily accept, for example, TV, VCD, video tapes, films, popular music, beautifully printed magazines with attractive pictures and other "charming" media. It has occupied the precious time we should have spent with family and friends or in nature. Meanwhile, the seeming fun and satisfaction fill our senses and make us unable to experience real feeling and have judgment or catch idealistic logic.

When we see clothes as a mass cultural media in human contact, it is not difficult to understand that in the increasingly commercialized society personal costume will be judged by numerous eyes and tempered to the popular rules of mass culture. Individuals have no longer been independent units in the real sense but decorations and appendages in the culture in which they stay. They are unconscious information transmitters of mass culture. Production in industrialized era is highly efficient mechanical replication in large quantity. The provenance of products is the era of production and exchange means based on "centralized institutions" (factories, enterprises and media centers) of society. Mass culture is controlled and restrained by the cultural industry. From hairstyles, cuisine, leisure spending manners, clothes

fashion, language habits, political ideas to daily actions, all are touted by TV programs, tabloids, films, advertisement and Internet. Even high school student's tag "Haohaoye" has commercial air. Young girl's toilette will be labeled as styles of singing stars. This kind of mass culture is commercially refined by the minority and through commercial consumption imposed on the public and becomes the trend. It is now the time for philosophers, artists, writers and poets to feel lonely as their resistance to fashion makes them lack more common knowledge on commercial consumption than the public. They will suddenly awake and feel surprised: where is the folk society, which is the source of their cultural inspiration, and the folk culture, which is regarded as eternal cultural resources? When have cultural elites turned to be laggards?

Postmodernism played important roles in the value reconstruction of the 1990s and became a significant part of mass culture. Postmodernism profoundly exposed the power of knowledge, the desire in speeches and the violence in language. It "took off all masks" and established the legality of "commercial logic" and human desire. The banner which mass culture raised on market reads "set being a white-collar as the goal of life". The differences in mass culture flaunted by consumptive social castes are divided according to consumptive power: billionaires—white collars—salary earners—non-inhabitant wage earners—layoffs—mobile working class—farmers. Difference in consumption has replaced the class confrontation in former social revolution theories and established an accustomed ideology of daily life. The typical image of a white-collar in today's world is: driving his own car or take taxis, working in high-grade office building, having his own house or renting big apartment, dressed up and spending leisure time in style, able to afford to go to expensive consumptive places, etc. Mass culture promises the public that it is possible that you become a white collar and accumulate big fortune if you take chances and work honestly. This is the struggling means and purpose of life. This is the philosophy of extreme consumption-supremacists.

Mass culture with TV, newspapers, computers and internet as major media has great penetrating power. Today we have somewhat lost some reading ability and interest. TV and computer are training and scheduling for us holographically every day. In front of the TV and beautifully printed magazines, our brains are like receptors electromagnetically vibrated. With no need to judge logically and change thought, or even choose understandable language, continuous images directly bombard our visual nerves and dominate our sensing method. We have just watched reports on Middle East terrorist attacks and in no time are sharing with billions of people the joy of World Cup football games in France. However, we no longer take notice of things happening around us, the natural changes of our environment, our own aging and spiritual emptiness. Mass cultural products have constructed for us programmed sensing and understanding patterns and social identification. When our eyes are watching commercial advertisement, they are actually rented by businessmen. When we are consuming mass cultural products, the greatest price is our own independent "thinking" and the unique function of our senses.

Mass cultural products often boast themselves as "elaborate", "new","new model", "new concept" and "high technique". The 1990s saw the shift from cultural classics to elaborate products. From this process, we can see clearly the production resources and method of mass culture. Classics are eternal while elaborate products can be thrown away after usage. Classics are ideal but elaborate products are secular. Classics keep their distance from the common people as they are usually too elegant and laden with thoughts while elaborate products cater to the standard of the masses, helping them get close to the classics without much labor or required talents. In short, elaborate products, new products and "high-tech products" are important features of mass cultural products. Mass culture abides by the secular principle of universal attention, produces replicas in large quantities with common commercial costs and cheaply imitates noble and time-honored essence. The elaboration of mass culture products has created a supermarket exhibiting the hard achievement of human civilization in centuries. There, with money, one can get everything without difficulty or experiencing and creating with hard work. Computerized piano can make you a composer. Karaoke reverberation can make you sing like a singer. With a computer connected with the Internet, you can download any material and copy it (even without typing on the keyboard as clicking the mouse will do). If you want your image more beautiful, a composition with the help of computer is very simple. The essence of elaborate products is imitation and copy with a purpose of consumption enjoyment and cheering for commercial ideology. If you do not believe, close your eyes and think: in today's globalized world, whether power, commercial culture producers and mass culture market have not been closely integrated to gain profit and market. Everyday they produce for us and for you large quantity of consumables full of ideas, thoughts, feelings, images, models, styles, information and fashion, which are thrown into our heart and gaining our money. This often gives us a proud feeling of being rich as if all are in our control. However, in the dead of night, don't we have a "known" feeling and sense of loss in consuming exquisite, brand-new, refined and stylish mass cultural products everyday?

9.2 The World of Virtual Reality

9.2.1 An Alternative "Reality" Created by Robots

The whole computer development history is that human beings endowed computer with single capability (calculation capability) and then diverse capabilities (such as logical judgment and the use of language). Gradually computers have become "subhuman machines" which have almost all human abilities (through digital simulation). The relationship between computer and human beings has also changed from the environment of human beings and a part of reality into another reality that is a complete environment besides the reality. As to the relationship between interfaces of

human beings and computers, at first people's relation to computer is operation and being operated. Later, computer has more humanized "human-machine interface" through which man and computer can easily communicate. When the computer creates an environment and real situation which the operator must get in, usually people feel they are not dealing with machines but are communicating and having a dialogue with "reality".

Philosophers of the past told us that nature is "the first world". She is objective existence and we feel her actuality through subjectivity. Even without individual subjectivity (life of each human being), she still exists. Ancient Chinese said: "The operation of the world is regular. It does not exist for the King Rao neither does it decease because of the King Jie." Our feelings, thoughts and reflection and judgment on the objective world are a subjective world, that is, "the second world." Through subjective consciousness, we change and create the world and build an objective world which is entirely different with nature. This is "the third world". Then, can't we call today's virtual reality created by digitalized computers "the fourth world"? Thus, in front of us are nature, human beings, man-made objective world, and a man-made virtual world. Philosophies of the past which distinguish subjective and objective worlds and explore their rules and relations are not so effective in dealing with this issue. Now we need new philosophical interpretations. "It is a Genesis—human beings have created not only 'men' similar to themselves (like God created human beings with Himself as the model) but also a 'second actuality' similar to the reality they are in. On the one hand, human beings exist and experience in the real world which is undoubtedly an atomic world (reality) greatly changed by Bit. On the other hand, men can enter a second reality purely constituted by Bit and gain an unprecedented living experience. Everyone can shift between the two realities—'heaven' and 'earth'—like gods in ancient mythologies".[4]

The "fourth world" and "second reality" we talk about are the so-called "visual reality," "virtual reality," "man-made reality," "man-made world," "virtual world," "virtual condition" or "a visual form of cyberspace." It is an information actuality functioning on a singe human sense (especially visual). Its existing mode is to strongly stimulate the human vision through certain conditions and create an objectively existing effect in man's subjective world. Simulation technology can better illustrate the issue. It is the combination of computer and interface facilities—such as goggles and haptic gloves, etc. It makes the user feel an illusion that he is in a three-dimensional world made up of objects created by the computer. It is a three-dimensional digital construction in the senses both of the construction and the information. It builds up a microcosmic and macroscopic vision. From ancient times, people have been yearning to break the restraint of reality and live freely in an ideal world. Men have imagined numerous dream-like spaces where their imagination can fly with freedom. This impulse showing through individuals is dream and artistic imagination in literature. Exhibiting from groups and nations, it manifests as mythology and religion.

[4]"…in ancient mythologies": Wu Bofan, *Solitary Revelry—Interactions in the Digital Era*, China Renmin University Press, 1998, p. 248.

twentieth century science and technology make human beings realize technically the freeing from reality and galloping in "virtual reality".

Human beings are animals who can use instruments to create and change things. When they made the first stone ax, lit up the first fire, sew the first hide, painted the first rock painting and imagined the first myth story, they stamped man's marks on the real world. In this sense, the human evolution process is to change environment and create a "virtual reality" according to his virtual concepts. When human beings through "subhuman machines" produced material configurations completely denying reality and exhibited a world entirely with digitalization, they really negated reality and replaced the specific configuration of emphasizing objective world. "Virtual reality" became the third human instinctive impulse after the instincts of appetite and sex. It is an imaginative impulse to break away from reality. If in different historic periods people showed conjured images through diverse artistic forms, the imagined world itself interlapped with reality and became an affiliation pattern of human thinking. Artworks created by artists of almost all nations and historical periods, no matter literal, visual, musical or formative, are only efforts that men wanted to feel multiple-dimensional information through their senses and live in a colorful, lively, vivid, imagination-stimulating information environment. They are efforts of actively creating virtual reality. But they are more relied on people's imagination and do not directly appeal to human senses.

Human beings long to enter a visionary ideal world where there is eternal happiness and no suffering. Sculptures, paintings, music, films and TV can only partly appeal to human senses. To involve himself wholeheartedly in the ideal world, man must devote his emotion and senses greatly to it. With the help of twentieth century science and technology, human beings tried their best to invent technological means that satisfied all human sensuous needs until the intermedium technology of "virtual reality" which omnidirectionally stimulates human senses and produces "experience of multiple feelings." One can abandon himself in a self-created computer world, walking into another city from one's own room in a blink, with the solar system at his elbow and the internal structure of the human body before his eyes. Through computer tactual equipment, optic helmet and NN sensors and with certain software, one can explore with whole senses a field which is beyond human imagination and has never been experienced before. If morality no longer works, one can commit crimes through virtual reality technology and even have virtual sex. In this dreamlike and illusive reality, the multiple sensuous experience one feels is more profound than what one feels in the objective reality. The "virtual reality" created by "subhuman machines" has almost reached emulating, verisimilitudinous and super real degree.

9.2.2 Cultural Analysis of Virtual Reality

Automatization ended the opposition between culture and technology, art and commerce and work and leisure, while in the pure mechanic era of the past leisure was simply rest and no work. In the electronic and information age, it is the opposite.

Since the flow of information inspires people's abilities and increases their work efficiency, people suddenly feel they can shake off humdrum work like artists. The most intense work is simultaneously the most leisurely time. Virtual space created by computer and network technology breaks through limits in objective reality. People can step over boundaries between fields of knowledge and of time and space. Playing in life and at work, people easily take hold of everything needed subjectively. This seems the ideal of seeking easy life, which has been the dream of ancient people. In the Bible, there is the Eden of the Christian world. In Islamic world, there is "the holy place of Allah." In Buddhism, there is "pure land of Elysium". In ancient Chinese legend, there are fairy land and Xanadu. In the philosophical sense, all these are "virtual compasses" that people dreamed to create where they were not restrained by objectivity and that accorded with their subjective wills. People chose prototypes from the objective world and imitated, subjectively combining them into a dream land.

Observed from effects of contemporary technology in "simulating reality", formulation of "virtual reality" has two sides. One is the archetypal "reality" and the other is the mimic of "reality". No matter which "reality", the standard of "real" or "false" has to be introduced into the judgment of it. The archetypal reality is the "real world" while "virtual reality" is illusive and false. What is false is after all false, even if it is imitated absolutely lifelike and can be mistaken as the genuine. Collectors do not like counterfeits because the value of their collection, no matter cultural or economic, lies in the fact that they cannot be turned back and time and space cannot be traced back. Simulative and copying technologies are great enemies of collectors. But, in today's commercial society, computers equipped with science and technology simulate various real activities and bring people with great conveniences. Human beings need to experience situations and special scenes without any cost so as to have abilities to deal with all kinds of complicated situations. Human beings' earliest learning and schools which appeared later are all recordings of scenes or happenings experienced by predecessors in languages, words and images. Or they are generalized into theories and common sense for posterities to learn. Nowadays, computer technology directly simulates scenes and situations for people to enter and experience the lives of numerous people in different times, space and historical periods. The most common is simulative training systems by computers, which can be used in driving, medical operation, examination, stock exchanges, management of real estate, war maneuvers and even anti-terrorist activities (certainly, on the contrary, they can easily be used in criminal activities).

"Virtual reality" technology becomes the maneuver place of life and professional training. All kinds of living and working forms have been simulated and virtualized. But in "virtual reality" people have learned substantial techniques and knowledge. The crux of the issue is that the technology eliminates in people's senses the distinction between "real" and "false". It does not have positive effects on culture and art, the attraction of which is that they are linked to their creators' mood at that time, their creativity and the "uniqueness" of art. Nowadays, a painting can be copied down to the molecular level and produced in quantity. It can produce the same effects on people as the original and the only difference is that it is not the genuine one. After

men can simulate forms and situations of the external world, modern information technology has advanced further to simulate human senses directly. For example, "electronic haptic cell clothes", based on the reflex and stimulation theory of human nerve cells, touch human skin directly with tens of thousands of minitype electronic sensors and simulate human senses. When senses can be simulated, what can be real? The reality itself will be eliminated by the virtual reality technology as it does not wholly accord to people's wishes. People no longer live in the reality of nature and the man-constructed reality. They can control technology with subjective will to realize virtual stimulation and pleasures.

As to the nature where our ancestors have lived for thousands of years and the real world they have changed, why until the twentieth century are their offspring still not satisfied with them and purposefully exclude them from their senses through technical means? Actually, human beings are what they are, in the anthropo-sociological sense, the fundamental feature of which is the making of instruments. This differentiates them from animals and engenders subjective wills which distinguish the subjective and objective worlds. Human beings' making the first stone ax, keeping the first fire, inventing the first myth and painting the first rock painting are all to create "virtual reality according to their subjective will". The reality is stamped with human subjective wills. The significance of mythology is that people virtualized the external power which firstly created them—God (a projection of human creativity). Since God finished the first creation, human beings can certainly imitate Him to create for the second time and time again. We usually, in accordance with habit, call the natural world "the nature" and things existing objectively "reality". Gradually human creations have become a part of reality and the nature. Today, who lives in the absolute "natural reality"? Our children from their birth deem the environment they live in as the "nature" and "reality". Then, why are not all that we have simulated and virtualized through science and technology "the real" and "the objective" (only that they exist in a way we cannot grasp directly with our senses)?

9.2.3 "Virtual Reality"— The Power to Transcend Time and Space

The Greek philosophers Socrates and Pythagoras, who lived more than 2000 years ago, believed that "idea" was abstraction of the objective world and the objective world was imitation of "idea". In their theories, philosophy was the description of rules of the world and mathematics the imitation of universal harmonious order. Today, in the background of computer technology, these can be called "idea imitation". Idea imitation can make people transcend natural archetypes and, in logical system and following ratiocinative rules, freely combine all sorts of ideas to form new archetypal ideas, which will be the guidance in creating new archetypes and knowledge systems of mathematic calculations, physical laws, chemical formulas, mechanic principles and other ideas. It can help human beings create materials that

have never existed in nature and machine tools to produce new materials. In thousands of years, human beings' simulation and control of nature have benefited themselves and created a brand new world, which is the knowledge accumulation of hundreds of generations. This world has virtualized revelations that basic conditions of human life in every time and space have endowed their offspring and are preserved in material forms newly created and continuously updated by human beings. If observed from the dimension of time, idea simulation is the opposite of the configuration simulation of material prototypes, which is merely a "copy" while idea simulation starts from ideas and design concepts and then turns to the re-creation of materials and produces a reality that has never existed before. This inevitably involves the debate on materialism and spiritualism which has continued for thousands of years in the philosophical circle. Nowadays, the key concept in understanding this difficult issue is: there is a continuously changing agent ground, that is, "man-made real world". Its relation to the subjective and objective worlds is very complicated. It can be imitation of the objective world in line with materialistic rules and meanwhile is the object of imitation of the human subjective world according to the logic of thinking. Amazingly, it can also become the simulation object of the real world in accordance with the spiritualistic rule of "spirit first and material afterwards". As we can see, distinguishing materialistic and spiritualistic worlds in the twentieth century is very unrealistic.

For the new generation, "virtual time and space" produced by computer and relevant technology have turned upside down the traditional logic order with which people know the world. The knowledge of people who are educated by "virtual reality" about the objective world is: all is but the simulation by computer programs. The meaning of reality and its functional forms on people's sensuous system have changed dramatically. The traditional reality is the past tense objective and vivid existence in people's mind. All the things created by computer programs and "virtual reality" technology belong to the "virtual world" outside reality. To the new generation, the virtual world is the real world and life. Everything in the past and future is only imitation by computer and "virtual technology". Everything is created by ideas, from buildings to cultural products, household commodities and popular life styles. It seems that all rely on "virtual" ideas in people's mind. The basic human production and life activities all seem "virtualized creation". Nature and reality have lost their "prototype significance" which invites people's imitation. The most authentic is the "virtual world" surrounding us as it is turning into the reality every moment in every day. Today's "virtual idea" is tomorrow's "real world".

It is very difficult to distinguish between "virtual world" and "real world". When human beings are in the twenty-first century, the changes that the subjective world has made on the objective world are astonishing. Human essence is not only, as Marx said, "summation of all social relations". It has new significance, that is, the ability to "virtualize" objective and subjective worlds and to realize them gradually by scientific and technological means. This is not a trivial matter but a leap like the use of instruments in ancient times. Computers and networks increasingly make people's

life in the twenty-first century strongly virtual because in the virtual world "copying simulation" and "idea simulation" exist simultaneously. Online consumption and the use of credit cards are simulation of shopping and conducting business in banks. Looking for materials on the internet is like searching in libraries and data centers. Surfing on the internet is excellent simulation of touring around. Sending emails simulates posting letters. Connecting to the internet each time simulates getting on highways. We have to live mostly in the time and space constructed by electronic screens and computer networks. It is an "electromagnetic time and space" existing in the way of the circulation of Bit. If you regard it as "virtual", it really exists as a world transcending the common human senses. Human beings usually consider thinking as subjective but actually it can be simulated by a series of chemical reaction and electromagnetic movement of human nerves. The invisible "thinking" is material movement existing objectively. "Idea simulation," "virtual time and space" and "virtual reality" are all real existing ways of materials that transcend common human senses.

Compute networks are the central technology of the new era and the main driving force of work division. The nineteenth century economist Adam Smith believed that creative power and specific division of work were key impetus of economic development. Today's creative power is the capability and technology of "idea simulation" and "virtual reality". Computer network is vital, bestowing upon human beings the capability to develop themselves and create wealth. It frees individuals from the limitation of enterprises, bureaucratic systems, social relations, national differences and geographic separation. It allows them to communicate and cooperate with information and people from all corners of the world. Let us look at the immense power of "virtual reality" technology in the coming ten years: in the industrial field, the main manufacturing business will use this technology to design all the products from automobiles to household appliances. In the biological and medical fields, everyone can experience the sense and joy that complete sensuous abilities provide them with. In the artistic field, human beings can make art function more adequately and can enter in a more virtual way the imagined world and every historical time and space ever experienced by human beings. In the educational field, with the help of virtual technology, students can enter freely worlds as macroscopic as the space and solar systems and as microcosmic as molecular cells and atomic structures, reaching near the real existence of deeper arrangements of things. In the field of leisure, people can share all kinds of virtual feelings and senses through computer networks and telephone lines. For the sublime, you can experience how God created the world. For the degenerate, you can have sex on the internet with the women you like. For reminiscence, you can talk with ancestors. To dream about the future, you can dance with people of centuries later. This is the power of virtual reality—bewildering people and reversing time and space, logic, the real world and the subjective spirit.

9.3 A New Generation Controlled by Networks and Computers

9.3.1 Digital Technology Will "Clone" a New Era

Networks and computers construct a world of digital circulation transcending human senses, with mathematics and symbolic logic as its central knowledge and ancient Greek philosophy and mathematics as its sources. In the Western Middle Ages, theology which occupied the governing position still respected mathematics and used it to prove universal harmony and the great power of God. Since Renaissance, on the basis of mathematics and philosophic logic, modern natural sciences have developed adequately and turned quickly into practical technology. This knowledge with science and technology as representatives has multiplied in geometric series and covered all human fields. While they have changed human living environment, they have also rapidly expanded themselves. In the information age, modern science and technology have almost played the role of the "Creator" but they do not care about human morality, the tendency of social cultural values and the series of problems brought about by the "creation". They "become a simple power making life and the world spin rapidly. As to the human feeling in the vortex and the significance of the rapid changes to human beings, these are not scientific and technological issues".[5]

Modern high tech starts with entering mysterious fields which can hardly be reached by human senses. But common people still live in the sensuous world. When science and technology have created a set of real existence in super-microcosmic and super-macroscopic worlds that are beyond senses, it is not difficult to imagine that people regard all kinds of high tech products as almost mythologies unless education makes them think otherwise. Mythology is praise to human imagination but today the recklessness of science and technology is causing great problems with human creativity—what on earth do human beings want to do? The development of computer and network has made the problem more prominent. When computer expert Negroponte compared future human beings and computers, he said: "As to wisdom, we will be subordinate living forms. Machines can have more wisdom than we do. But so long as machines do not have their own wills, that may not be a bad thing".[6] At present, it is very difficult technically to build robots wiser and having more judgment and will than man. But in the field of biological genetic engineering, achievements are both amazing and frightening. If it is integrated with computer and network technology, its development tendency will cause anxiety. In 1953, James Walson and Francis Crick of Cambridge University published an article in Nature, claiming that they discovered the natural structure of DNA. This basic molecule of life contains genetic codes that decide biological hereditary features. What is coincident

[5] "…and technological issues": Li He, *Paradise Found, Paradise Lost—Legend of Internet and Civilization*, China Renmin University Press, 1996, p. 193.

[6] "…not be a bad thing": Nicholas Negroponte, *Being Digital*. Trans. Hu Yong, Fan Haiyan, Hainan Publishing House, 1996.

is that its basic unit is also named "Byte", the quantitative unit used in computer data transmission. The combination of hundreds of genes can form simple life forms such as bacteria while the combination of above 100,000 genes can build complicated creatures like human beings. A biological engineer is not a doctor or missionary, not to mention a philosopher concerned with human future. He strives to change life drastically or to create life. From the 1990s, American government has sponsored a "human gene map" project which costs 3 billion dollars. Its aim is to position all the human genes (about 100,000 kinds) and portray their combination forms in the near future. If this goal is reached, scientists can begin their project to change human beings or create species according to their wills, likes and dislikes. In April 1998, British biological engineer introduced "clone" technology into agamogenesis and produced "clone sheep". This immediately drew great attention from global scientific and political circles. Its internal impact is not only biological but concerns directly with the essence of human existence. Try to think, once "clone man" appears, how can human society define "his (her)" political rights and social behavior? When digital technology makes the "mysteries" of human body able to be exhibited to the world at any time and be copied at will, human beings will really enter a "self-destructive era". May the twenty-first century not be such an era.

When genetic biologists broke into the "God creating man" field, network and computer experts have also pushed artificial intelligence to its acme. After the 1970s, digitalized robots have gradually entered all the fields in human society and replaced people in their work. These machines are largely created according to bionic theories and have made the theory of eighteenth century French mechanistic materialist de la Mettrie—"man is machine"—popular again. Artificial intelligence engineers and genetic biologists worked together and defined human beings as: machines need to be improved and updated through biological and computer technologies and, when human potentials are all fulfilled, it is the time to get rid of them. Modern electronic technology starts to be combined with biological technology and conceives to plant chips into the human brain to maneuver brain cells to operate and work like computers or to transplant mathematic models of human brain and "clone body" into machines. It makes people's hairs stand on end to hear and write about this. If there is no restraint of morality, law and basic scientific and technological regulations, twenty-first century science and technology will undoubtedly play the double roles of angel and devil.

In this digitalized society of science and technology supremacy, human beings will lose not only freedom but also independence to choose their environment. With commercial promotion, political or social ideas are not misguiding scientific and technological systems. It is technological demands which are guiding society. The development of digital technology will ultimately find the technology to entirely control or simulate human thoughts and actions, which are finally determined by the operational basis of biochemistry. Influence on the human brain can eliminate or change people's memory and produce illusions. Human emotions can also be controlled and adjusted by virtual reality technology or medicines. In the twenty-first century, human physical and psychological features are to a large extent created by human beings and no longer endowed by nature and parental genes. Once biological

technology starts to be used to modify people in the organic chemical level, the whole process will not stop until human beings change into other species. Human beings will use genetic aberrance theories discovered by Darwin and Mendel to experiment dissimilation on themselves. Maybe you will say that twenty-first century "social democracy" will stop this tendency. In fact, in the scientific and technological society, the monopoly and arbitrary tendency of knowledge is becoming more and more intense. The fate of the masses is not in their own hands. (Who has seen a referendum on projects of scientific and technological development conducted?) The fate of the masses is in the hands of high-tech experts, whom people do not know personally, and of government officials who do things absolutely according to logic and seek efficiency instead of basic goals of human life.

9.3.2 The New Generation's Domination of the Early Twenty-First Century

In the 1960s, there was a cultural movement in the United States. Some intellectuals who held firm individual faith and challenged traditional life styles of the secular society initiated the "hippie movement" (introduced in the Introduction and Chapter Five of this book), which omnidirectionally influenced social cultural situation. Its members, compared with the conformist majority, rebelled against society. However, in the sense of self choice, they are much wiser than the consumptive masses that drifted with the tide in the commercial society. They used extreme forms to rebel against commercial capitalist oppression on humanity. In March 1995, the American magazine Time published an article "We Owe It All to the Hippies", which reviewed the social impact of the Hippie movement of the 1960s. The author is Stewart Brand, a computer expert, who was anti-war in the 1960s and organized "Hackers' Conference" in the 1980s. He wrote in the article: forget anti-war protests, forget long hair, the real heritage of the generation of the 1960s is computer revolution. "Newcomers to the Internet are often startled to discover themselves not so much in some soulless colony of technocrats as in a kind of cultural camp—a flowering remnant of the 1960s." The internet is a cultural camp with distinctive characteristics and a "new continent" which revolts against established social orders and cultural values. In this country, the cultural basis is "hippie communalism and libertarian politics". It is proved that the two creeds are the basis of modern computer revolution because the emergence of personal computer and the internet is an unprecedented challenge to the traditional development order of computers.

Since CDC (Control Data Corporation) in Minnesota, U.S. produced the first commercial mainframe computer, information management followed the principle that a "centralized institution" controls data. The mainframe computer became the facility with which government, companies, enterprises and banks monopolized information and data. Outside the power circle of information monopoly, to the majority, the mainframe computer was like a closely guarded scientific palace which not anyone

can enter. The lay man would be dazed and bewildered by complicated operational programs and orders which were difficult to remember, letting alone to find his way under strict control. Computer master Negroponte compared the central control and data monopoly of the mainframe computer to medieval Christian churches. "Thirty years ago, using a computer is like astrogating a mooncraft. Few people knew the magic of operating the machine. The computer language at that time was very clumsy and there was even no language sometimes (only many switches and flickering indicator lights). In my view, scientists had subliminally wanted to guard the mystery of computers, like the monks of the dark Middle Ages painstakingly protecting their own unique status, or like certain people of that time who wanted to control exclusively the supernatural and odd religious rituals." In a similar way, the anarchistic hippies called the mainframe computer "incarnation of centralized control". The first people who wanted reform are undoubtedly "computer geeks" who carried out treacherous actions against it—hackers. In 1984, American scholar Steven Levy published Hackers: Heroes of the Computer Revolution, in which he listed three generations of hackers from the 1960s who strove to eliminate the information monopoly and control of centralized mainframe computers. With their sustained efforts, personal computer was finally invented and became information passages that can be easily mastered by the social masses.

Levy called hackers' behavior modes in computer technology "The Hacker Ethic", among them: "Access to computers should be unlimited and total." "All information should be free." "Mistrust authority—promote decentralization." "You can create art and beauty on a computer." "Computers can change your life for the better." The second generation of hackers invented and manufactured personal computer. These nonacademic and non expert hackers were hardcore counterculture types—Steve Wozniak and Steve Jobs, who created the Apple Company, are both hippies of the 1960s. In their early attacks on society, they invented "blue boxes," outlaw devices for making free telephone calls. Their collaborator, Lee Felsenstein, designed the first portable computer. As they followed the mantra "Turn on, tune in and drop out," college students of the 1960s knight-like disturbed many theoretical and academic fields. That is "hacker action" in the computer field later. As they were dedicated, rebellious and capable of decision and judgment, they quickly integrated countercultural action and commercial exploitation. Once they entered the society and started business, they were usually wealthy and powerful at a young age. From the 1980s, they used computer networks to construct ideal social orders. When the internet, the central nerve system of capitalism at the end of the twentieth century, came into being, the radical "Luddite Left" reacted vehemently. They were against "microcosm and telecosm", computer networks and global connection of electromagnetic communication. American futurist Toffler foretold that in the 1990s the new technology would develop rapidly and with it anti-technocratic ideas would also prevail. In the mid 1980s, disasters resulting from science and technology were popular topics in every walk of life in the American society. Films and literary works were full of images like the "terminator" and "computer and robot phobia" as shown in film Future World.

The twentieth century civilization cultivates "Prometheus". Politically, popular wisdom was emphasized and electoral democratic politics that advocated "everyone a vote" was common. In ethics, morality restrained by religious regulations was drastically smashed and natural humanity was liberated. Science and technology conquered the nature, extended human ability of reaching into space, modified species and even human beings themselves. In commerce, pursuit of profits became legitimate act. In the computer-influenced society, the new generation plays the role of "Prometheus" all the time who attacks old social traditions and orders and continuously "steals fire" for the masses. Youngsters growing up in the 1980s, especially those highly educated, have brought personal computer technology into every field of the society and lit a big fire of information revolution. From the mid 1980s up to now, the new generation and "computer geeks" particularly have led the waves of "big circulation" of global digitalization in each node of the internet. This population has passed 70 million in the whole world with an average age of 33. They are ambitious and determined, with the courage to break through all established orders. People cannot but believe that networks have changed human society in the 1990s and will guide the development trend of the early twenty-first century.

9.3.3 Does the Information Civilization Need "Re-enlightenment"?

The network built by numerous personal computers and digitalized virtual reality symbolizes that another revolution of human civilization will come in the full sense. Challenged by digital multi-media computer and virtual technology, TV as the media dominator which governs human sight and hearing will get off the historic stage after more than 50 years of vicissitudes. The waning of TV waves marks the change in popular cultural taste. Evenness, the essence of popular culture, and its consumptive features will polarize on a large scale. In the past, the masses had little choice and received information passively through sight and hearing. The consumed goods were only profitable commodities of mass media produced and copied in quantity. But computer is an information-receiving platform and also an instrument of personal creation and information feedback. It makes human brain and hands which have been idle in the consumption of TV, video recorder, VCD and stereo system busy again and stimulates people's reading and thinking ability. People do not follow others' interest so blindly and choose more actively. Their interest in knowledge updates with the updating of computers. Even their body and spirit are no longer overstaffed and idle. In sum, personal culture has gained momentum again. In networks, many people have found their lost selves and experienced rejuvenation, like a ship replenished with large quantity of food and fresh water which will go to seek a spiritual new continent.

In networks, common people have opportunities to express their opinions and ideas to different cultures and regions of the world. Anyone can promote himself

to global net surfers through web pages, mails, web discussion and chat pages. He can always find people who agree with him. If your ideas can be accepted by the public, you become a well-known web idealistic leader. All this need no warrant, check, modification and discrimination of any organization. The internet provides conditions and a stage for the free circulation of people's ideas and their pluralistic creation. However, while the internet quickens the evolution of people's ideas, it at the same time provides conveniences for the spread of heterodoxies. The anarchy of information transmission will bring a series of problems. It invites us to think deeply how the new generation who grow up facing the computer screens can develop consciousness of morality and social regulations. Especially when direct human contact has decreased, what is the significance of indirect contact through the internet?

American philosopher Mcluhan proposed the concept of "global village" in the 1960s. Its major significance is to illustrate that developed transmission media and transportation have made the earth smaller as a village. More important is that: human contact forms and social and cultural situation have also greatly changed. Vehicle development has urbanized original villages. The direct neighborly contact changed into indirect contact through all kinds of media. But electronic media have anti-urbanization functions and will be more developed in concert with traffic.

The center-border structure of cities and countries gradually breaks up. Cities' multiple power-gathering functions in society are reduced. Human contact modes can revert to direct contact between individuals. This theory had been popular in the 1960s and 1970s and then was derided and slighted because the representative of "electronic media" at that time—TV—showed no function in eliminating the distance between cities and the countryside. Instead, it strengthened the advantages of cosmopolitan media and the power and monopoly of centralized institutions like TV stations, advertisement companies and transmission groups. Only in recent years, Mcluhan's theory has come to be realized. His prophesy is astonishingly accurate. In the 1990s, rapid development of the internet and digitalization of circulation media made the main force of "electronic media" lean to networks. Personal computers in the network are destroying with inundant power the center-border structure built by the mass media TV and also the absolute monopoly of this structure in the guidance of information and culture. Numerous dispersed personal computer operators who can choose freely their visual, aural and reading contents and thinking manners make up "numerous villages" of human relations in a new sense. These are villages connected by "digital highways" with little distance between each other. Only in digital information transmission can the earth on which people live be a "huge village with no distance at all". We are facing an era in which "information czar" resigns and "individualism" rises. The academic term "deconstruction" is popular everywhere, no matter in literature, art, philosophy, religion or politics. "Polarization" and "multilateral" diplomacy are emphasized even in international relations. "Byte", the basic unit in digital transmission, deconstructs ideas and information input by each network operator into large numbers of digital signal groups and through the modem changes them into a succession of electromagnetic signals. Lines transmit them into the distance. Through the simplest digital combination, human beings have initiated a mutative and extremely complicated era—the digital era. Our readers are lucky to

experience its coming and dynamic pulsation. It is joyful but will also bring us some regrets.

Wu Bofan in the "Conclusion" of his Solitary Revelry—Interactions in the Digital Era proclaimed to us, like a prophesying young swallow, the future of the twenty-first century. Some prophesies are somewhat sentimental and sad:

This is an era with no oppression, and therefore, an era when everything becomes common and a most oppressive era. It is an era when we can communicate furthest with others and the world, and therefore, it furthest limits our direct contact with others and the world—it makes us know events in the world without going out of doors. By making us "travel over 80 thousands miles a day while sitting still", it house-arrests us. Contact between people is simplified and reduced into contact between "computers".

This is an era when people run with fingers and not legs and feet. The "digital era" is a "finger era". We walk with fingers for whole days on "information highways", wandering in a virtual world and gradually alienated from the real muddy roads. Computers rejuvenate us on the one hand and on the other hand make us far away from the earth and dust, painlessly amputating or paralyzing our lower limbs.[7]

This era is the "information civilization" era. Where is its cultural foundation? Need the masses be re-enlightened? We are not strange to the "Enlightenment Era". In the narrow sense, it usually refers to the idea initiated by seventeenth century British philosopher Locke. It reached its climax in eighteenth century France and its summit in the theories of nineteenth century German philosophers Kant and Hegel. Thus the "Enlightenment" came into being. The core of modern enlightenment movement is reason supremacy, advocating science, opposing religion and accentuating the dignity and status of "man". The disappearance of Middle Ages religious authority is closely related to Gutenberg's printing technology. Before mechanical printing technology appeared, only bishops and priests in the churches can understand the hand-copied Bible in Latin. The mass can only listen to the voice of God through these agents. When printing technology made everyone able to read Bible, all kinds of strange individual interpretation of the Bible turned up. The church was no longer so authoritative. The "information civilization" era that we will face is another "enlightenment" (or "disposition") of traditional enlightenment regulations. The reason is that the idealistic basis of enlightenment is rationalism. But modern rationalism actually brought closed idea systems featuring reason. It tried to interpret and regulate everything through reason. This idealistic structure is a centered pyramid. Its reflection in the material level is scale, system and strata which are worshipped in the industrial era. Splendid industrial civilization and rationalism of the Enlightenment start from the same source. Network technology also comes from industrial civilization. The internet first served military purposes and was designed for efficient operation of the war machine and military industry. Its structure is the control system of mainframe machine network. While the specific experimental process deepened, people found that on a large scale only distributed packet switching can make the

[7] "…our lower limbs": Wu Bofan, *Solitary Revelry—Interactions in the Digital Era*, China Renmin University Press, 1998, p. 345.

system operate most efficiently and economically. The internet has developed so far and its tendency of tomorrow manifests thinking models which are the opposite to those of the industrial age.

In an era of "information civilization", monopoly and authority with industrial civilization as features will be severely challenged. Social structure will be more flat (there is special discourse on this issue in this chapter). All kinds of middle links will gradually dissolve. The omni-dimensionally open feature brought about by network technology makes everyone in the society able to fully display his character and ability. Network technology becomes an effective tool in smashing authority and monopoly and the vanguard in destroying diverse "central controls" and "spiritual authorities". Just as printing technology made religious authority melt away, network technology is gradually changing the traditional pyramid structures of society, politics, economics and culture. The deeper concepts of "complete opening-up" and "decentralization" of information era is re-enlightenment of the modern Western "Enlightenment" in the important cultural sense. To Chinese citizens, the era comes too abruptly. We have not fully formed the series of concepts of the nineteenth century "Enlightenment" such as "science," "anti-superstition," "reason," "democracy" and "the rule of law." Now we have to face immediately re-enlightenment of new concepts and regulations of the "information civilization" era. Once again we face "double enlightenment" just like we faced the "double themes" (salvation and enlightenment) when China started modernization.

Chapter 10
Today's Afterglow and Tomorrow's Aurora

Abstract Finally we human beings come to the realization that sustainable prosperity of society and economy depends on environmental protection and ecological preservation.

It has always been our belief that the changes in nature are determined by the objective laws and principles of the universe. But now it is time to make a paradigm shift to our view of the world and the role that humans can play since we are already in an era when humanity should be held accountable for the changes in nature. After years of erring, we finally came to the realization that sustained economic boom and prosperity of society depends on the environment protection and conservation of ecology. Only by taking care of the Earth the way we treat our own lives can humans enjoy a long-lasting future.

10.1 The Dawn of the Information Era and Its Culture

10.1.1 Problems Caused by the Global Information Infrastructure

The emergence of information highway in industrial nations in the 1950s and 1960s represents a big step forward for the human race. By the 1990s, computer networks and the information highway have captured the imagination of every country and become their focus of development. The reason behind this new fascination is the timeless human pursuit for "speed" throughout our history to shorten the distance and cut the time involved in interpersonal communications in both military and commercial fields, and in the domains of consumption and production alike. Transmission of information and conveyance of consciousness needs high-speed networks and efficient media, while the circulation of commodities entails fast and convenient sea lanes, air routes, land passages and commercial distribution networks, and the flow of the stream of people needs rapid transit system.

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The construction of the Global Information Infrastructure (GII) on a massive scale suggests that new changes will occur to the modes of human communication and ways of life. The inevitable question then is—"how will cultural values affect this process and be affected?" As stated in the previous chapters of this volume, the twentieth century is dominated by commercial cultures. The progression of the information era, therefore, will inevitably subject itself to the constraints of the basic rules of commercial society.

The rise of the information industry has immediate effect on the traditional market in three aspects:

The digitalization of data, languages, pictures and the writing system gradually eliminated the boundary among telecommunication, computers, news media and consumer electronics and led to innumerous mergers, acquisitions and new division of labor among various enterprises. In the global information sector that is undergoing redefinition, the enterprises are like perceptive animals capable of sniffing out profitable business opportunities as well as risks involved.

Competition between various information transmission infrastructures (cable, telephone, cellular phone and satellite communication) became increasingly intense. With the implementation of the policy of "transforming industrial structure with high-tech" in traditional industrial powers and the appreciation of the vital role of the information industry in integrated global economy on the part of emerging industrial countries as well as developing countries, enterprises have vied with each other with even more ferocity to propel the growth of the information industry and promote its application. This competition in turn lowered the cost to use information technology and turned it into an indispensable means for humans to survive.

Various networks in increasing numbers will be interconnected and integrated into the Global Information Infrastructure, facilitating the cooperation between the mass media and the Internet and allowing digitalized flows of language, data, pictures and sound to converge and join into the digital ocean. Digitalization is the prerequisite for networking and the mutual exchange of data between different networks using standardized protocols.

The Global Information Infrastructure will have greater and more profound influence than the Internet, which, currently serving as the GII prototype and sample, is also providing the driving force of GII's popularization and promotion around the world. As a matter of fact, the Internet and the World Wide Web, with their hundreds of millions of subscribers, have become a massive "experimental plot" for newly emerged internet information services like online banking and online shopping. The GII, in its future development, will gradually "radiate" from regions where developed countries concentrate. When it catches on in every country and every region, it will assume a variety of cultural forms and follow the same rules of "digitization", displaying features and patterns different in every possible way.

On account of the varying levels of economic development and science and technology in different parts of the world, the GII is bound to develop at different rates. For weak economies and frail cultures, this is certainly an agitating and worrisome scenario since highly penetrative transmission of information more often than not carries with it the values and cultural concepts of powerful Western commercial culture.

Before the underdeveloped nations are able to learn and digest Western technological concepts, the decadent culture of Western origin has made headways and prevailed. A most simple and telling case in point lies perhaps in the computer per se. In the West, computers are extensively used in word processing and daily communications, whereas in developing countries, they are more a toy on which people play video games, or a gadget for playing VCD-born movies (mostly videos of Western origin filled with sex and violence), than they are word processors. For individual users and average families, the computer's utility as a programming tool and its Internet-related applications are negligible. The administrative echelon of these nations must therefore give a lot of thought to the following issue—How will their participation in the GII impact national stability and the preservation of traditional culture and ethics? The answer to it involves a difficult impasse for these administrations—rejection of the Western mode of development would mean setback in technology and material production (or "material civilization"), whereas acceptance would most certainly risk shocking their "national institutions" and subverting the traditional "national character". The only relatively safe approach to the issue is to handle the problems related to social transformation by extensively applying business rules while opening up the business sector. The 1997 financial crisis that started in East Asia is telling evidence of Eastern traditions' inability to adapt to Western rules of business in the development of "information society".

The material conditions upon which the information age is built dictate that any individuals, regardless of their gender, ethnics, religious beliefs and ethics, can engage in the communication of information, exchange of thoughts as well as business transactions anytime and anywhere, jeopardizing the rules of communications and the legal foundation established by the human race over the past millenniums through painstaking efforts. As the twentieth century nears its end, it is highly necessary to regulate global circulation of information and to address related social problems, in particular the informatization of the business and financial sectors by formulating international agreements and instituting the intervention of international organizations. The prospect for the GII depends on the factors below:

Restrictions on the GII and its privatization are not likely to be lifted simultaneously by all countries. Given different countries' varying rate of modernization, the circulation of information worldwide will most certainly be slowed down, highlighting the difference in the patterns of development each region has embraced.

Low cost digital service will be launched in the next ten years in most developed countries, integrating their "circulation of information" and bringing immense cultural shock to individual countries at once. How to preserve non-digital means of communication and cultural products associated with the "circulation of commodity", and how to enable individuals to give free reign to their "original creativity" in the new era is an issue deserving serious thoughts.

The profit-driven "knowledge economy" requires a gaping "knowledge gap" and the deferment of the circulation and dissemination of state-of-the-art knowledge and secrets to rake in profits, though it marks a complete breach of the ethos of the information era. Currently, the "knowledge gap" is maintained through intellectual property protection and the "firewalls" built into the information network. In the long

run, when it comes to the formulation of relevant rules and regulations, developed countries' commercial interests shouldn't be held as the sole standard.

At any rate, differences in culture, politics, religion and ethic values will limit the integration and standardization of the GII. An examination of the cultural conflicts and clashes of values from the perspective of commercial profit and free trade is by no means ridiculous, given the undisputable existence of different ideologies, religions and cultures behind business, trade, scientific and technological activities and the "knowledge economy", power cultures' control and economic exploitation of "weak cultures", and conquer and oppression stemmed from "information network imperialism".

Some may dismiss this as alarmist talk and some are likely to be obsessed with the magic development of network technologies as well as the "system of interpretation" originated from Western technicism. But the author of this book would still like to remind them to give it a second thought when they are in a sober state of mind. Just think about the status and prestige of your people and motherland's culture and history in the world. In the next decade, what the GII promises to deliver to humans will be a revolution that threatens to turn the current economic, political, military and cultural sectors upside down. Can we not take precautionary moves? Can we refrain from philosophical contemplations and rest assured with a technocrat approach to the issue, or rather, giving mathematical analysis to trade figures and industrial growth numbers with the help of Western formulas?

10.1.2 Will the "Telecom Society" Replace the "Commercial Society" as the Next Model of Civilization?

The Global Information Infrastructure, a seamless web of communication networks and computers, is merely one symbol of the "telecom society". Such unique properties of modern telecommunications as high speed, high capacity, interactivity, networkability, and omnipresent potential influence on human interaction and cultural activities should also be held accountable for its birth. The dawn of "telecom society" is based on an interest-sharing "non-entity society" (or a society in virtual space) that defies the confinement and restriction of traditional borders and geological boundaries. These societies in virtual space, though without a fixed geological and physical location, have exerted great impact on the geologically-based human society and culture with their expansion and growth, posing "physical challenges" to traditional cultural, ethical, political, military concepts and conceptions of national sovereignty. "Telecom society" will be able to connect every conceivable man or group with identical interest with networks, including sports fans, chess enthusiasts, stock investors, literature lovers, pensioners, merchants, collectors, students and netizens. A hot issue, for example, can rally a specific group of people through the combined coverage of media and the Internet. Most importantly, the participants get to cross national borders in the "non-entity society" at will without subjecting themselves to any domestic or international laws. "Telecom society" lives up to its reputation as an "entity in the virtual space that transcends national borders".

1. Possession of information and swift circulation

"Telecom society" is at the mercy of new elements, such as connectivity, channels, rate, data security and possession of data. In what follows, we attempt to give an analysis into the influence and immediate effects of these elements. From this perspective, "telecom society represents a rich array of highly-efficient markets and the phenomenal drive that these markets provide to human economy."

For starters, "telecom society" rocked the entrenched position of traditional economy and financial institutions and compelled them into a re-alignment. The banking industry, for instance, was rejuvenated after its marriage with the information network, traditional manufacturing sectors were transformed with the introduction of information technologies, and outer space technologies, thanks to satellite communications and information technologies, were combined with fruits yielded in other scientific domains.

"Telecom society" also inaugurated a host of new services like virtual banking, distance service, commercialization of information, e-shopping etc. As soon as tools of communication became available in more than one telecom societies, the provision and utilization of information promised new business opportunities in interpersonal communications. The principle of "exchange of equal value", which has been held as the golden rule in traditional commerce, is still largely observed in telecom society, though the "currency" is built upon "information unit", the value of which is determined by individual telecom society's unique "rate of exchange". In effect, they are circumventing every government's political and financial control over currency and weaving an internal market that is based on the exchange value of information units. People who fail to get access to "telecom society" have literally been deprived of their "right to information" and become the "information paupers" who are unable to deal with the "telecom economy" and "telecom society" of the twenty-first century or who, to say the least, have been denied a powerful tool to possess and circulate information in a speedy way.

2. Social attributes of "telecom society"

In telecom society, circulation of information is so penetrating that public opinion and social mentality are exceptionally susceptible to its influence. With the support of networks, the information flow turns easily into "psychology flow" and "matter flow" that goes beyond the border of the invisible "virtual society" to affect the tangible materialist society. What can be predicted is that traditional political wrangling, coup d'états, uprisings and riots will not vanish in telecom society. It may be devoid of military prowess, but rapid flow of information can achieve military efficacy by lending itself to the order, procurement and use of arms in regional conflicts, the transfer of sophisticated military technologies, technical and information support to acts of terror, and the staging, grouping and migration of rebels and armed groups.

The worst case scenario is perhaps the proliferation of nuclear technology by a certain nuclear-capable advocator of regionalism. The basic attribute of telecom society—convenience in communication—would grant any state or group easy access to nuclear technologies and pose an indescribable menace to human existence.

In telecom society, the virtual space is bound to be the breeding ground of new genres of crime. Members of telecom society are blessed with the convenient flow of information and the opportunity to reap business profits. However, they're also in the face of menaces of all kinds and are constantly lured to go astray. Internet crimes like bank account fraud, fraud and murder resulting from the loss of user information, trade fraud and unfair competition are no longer rare occurrences in the cyberspace. They not only point to the urgent need to establish the law enforcement and judiciary system in "telecom society", but also wake people up to the importance of individual rights and national sovereignty in the "space without national borders".

The social attributes and values of "telecom society" would only be established after a lot of fierce competition worldwide. In this process, a batch of new entrepreneurs and new vocations will emerge, new job opportunities and services previously unknown will materialize, and new means of sales, transaction, production and the control of information will be available. "Telecom society" is also expected to spawn a brand-new education system in which the overall efficiency of education will be improved, digitalized accumulation of knowledge and the mastery of new skills through "crash courses" will be encouraged, "virtual universities" will spring up and Internet schools meeting a wide range of needs and particularly the demand for "acceleration courses" transcending national borders will rise. The younger generation brought up in the context of "network-based education" will be more adept at networks of all sorts, better adapted to the attributes of "telecom society" than their ancestors and capable of handling tasks demanding more technology, better speed and service quality and lower cost.

10.1.3 Characteristics of the Information Era Determined by the "Telecom Society"

Social transactions and interactions in the "virtual space"—based society, or "telecom society" would most certainly lead to the formulation of rules and regulations in the common interests of people and government of each and every area. This, in fact, is a return from "non-entity society" to "entity society". From a philosophical perspective, this will represent an effort by sovereignty bearers to regulate all online activities and to demarcate the territories, define nationalities and identities and carve up spheres of interests anew in the cyber space.

1. Duo-existence

Telecom society is to trigger a revolution in global industry and politics, undermining numerous traditional administrative procedures and protocols. To avert anarchism, therefore, we need a new and more flexible conception of sovereignty, admit the existence of a colossal "supra-territorial and supra-entity society", and accordingly foster a new outlook on values and sovereignty. In this virtual space and social structure, concepts of territories, domains and scope must be retained because they guarantee the participants of "telecom society"—people of all ethnic origins from

around the world—the basic survival rights and the order that enables activities and interaction typical of "telecom-society". It is also a must to identify the individual cyber-criminal's nationality and geological location, and in case of disputes, clearly determine the involved parties' rights, obligations and their respective accountability.

Society in the information age is of "duo-existence", namely, territorial and supra-territorial, the latter of which in particular made "global super information" and "mobile mode of civilization propagation" possible. This naturally calls for various new laws, political institutions, economic institutions, social organizations, cultural concepts and values to regulate the highly mobile and constantly evolving "supranational world order". In the case of financial order, for example, without control and management, capital may be capitalized and manipulated by speculators like George Soros and organizations like his "Quantum Fund" at their will. Their flow may be directed in such a way as to go beyond the control of states, posing financial menaces and even threats of economic crisis. The financial crisis which started in the second half of 1997 in Southeast Asia before spreading to the entire East Asia speaks volume of the necessity to exercise effective control over circulations in telecom society.

2. International rules for the information era

Telecom society's impact on politics, economy and sovereignty is giving rise to a new genre of "behavioral game", whose setting, rules of play, participants, trophies, cheating tricks, judging standards and gameplay are totally strange and new to humanity. We have no idea as to in which direction the new mode of society will go and what possible disastrous scenarios and out-of-control situations will materialize. Before we are able to make due preparations by gaining a thorough understanding of and probing deep into the rules of the game, we find ourselves inexplicably trapped in the whirlpool of the game. We have to accept the stark existence of telecom society and brace ourselves for the phenomena and rules that come with it. As of today, it is an insurmountable task to find an effective balance between the behavior patterns fitting for the traditional territorial society and supra-territorial telecom society. Our next generation may be able to come up with rational philosophical interpretations for the new mode of society and adapt to the paradigm changes in cultural conceptions. What we can do is simply to:

Accept telecom society's de facto existence and its ever-increasing power and in the mean time create a new discipline of study dedicated to the development of theories and strategies for handling relations between territories and supra-territories.

Gain a clear understanding of the interaction and transaction between the territory-based society and supra-territorial society, as well as the influence of the new mode of society on different nations' culture and way of life.

Formulate a series of agreements and protocols of global influence to jointly face up to and regulate communications and interactions in the matrix of telecom society, in particular acts of social interaction of global implication.

Take clear power-orientation and re-demarcate power so as to prevent and reduce interaction-related problems and address their colossal negative impact on humans' normal order of life in the event of chaos, given the rapid interaction between various networks, the complicated interface between intricately networked telecom society and the traditional territory-based society and sometimes the ensuing chaos.

Twenty-first century politicians and administrators of society should be aware of the relations between the two types of "society" and their interaction. What deserves special attention is the alliance of various interest groups which transcend national border and the confinement of space. Equally worth our attention are the marriages of these groups with new political groups in telecom society. Such alliances may exist in real life or merely in the cyber space. But a question mark must be raised. How will the physical alliance and virtual union in the cyber space impact contemporary democratic politics and international relations?

Businessmen of the twenty-first century should be aware that the highly diversified "telecom society" itself is synonymous with mind-boggling purchasing power and insatiable market. This brand-new supply and demand dichotomy is bound to change the outlook of the "commercial society" of the twenty-first century.

People of the twenty-first century should be cautioned against telecom society's greater power of political control and manipulation. Individuals and groups who have good knowledge of political know-how and tricks of telecom society, not for one single moment, are free of the thought of grabbing profit, inducing consumption, encouraging knowledge-based reproduction and controlling and exploiting others. Such ideals as democratic politics, equality in economy and social justice may well be eroded with the fluidity of information. Global issues confronting the human race, due to the disregard for reality and "physical society" by those individuals and groups addicted to the virtual reality of "telecom society" are becoming increasingly grave as a result of their misguidance.

In all probability, our readers will live to see a world that is more volatile, divided and likely to develop in many possible directions, one that is characterized by the coexistence of two mutually conflicting and contradictory modes of society. Before humans learn to handle the whole array of issues of traditional society, the twenty-first century has spawned the new evils of "telecom society". Maybe this is the "original sin" imposed by God, or maybe it is, in Buddha's term, "the ocean of suffering with no limits", or perhaps it is just the imposition of Allah on the human race to keep vanquishing newly emerged "daemons" in a holy war. But most likely, this represents a new path leading to the "kingdom of freedom".

10.2 Establishment of the "Eco-civilization"

10.2.1 Eco-civilization—Powerful Spiritual Drive for Humanity in the Future Centuries

Throughout the 100 years of the twentieth century, industrial civilization and its derivative—commercial civilization—initiated far-reaching material revolutions worldwide. This mechanical outlook of the world, while blessed the human race with transformed ways of life and tremendous welfare and benefits, inflicted irreparable damage on the environment upon which the very existence of humans rests. The

impairment has direct consequences on human ethics, politics, culture, economy, and other aspects of social life and spiritual life, giving rise to a variety of socio-cultural movements since the 1970s, including the Green Peace Movement, Feminist Movement (Woman Rights), Environment and Ecology Protection Movement, Ethnic Equality Movement and the third world countries' struggle for the rights of development. Diversified as these movements may be in intent, purpose and guiding principles, the common denominator of them all is the concern about human existence and the fear of imminent global crises. Since the 1980s, scholars in the realm of thought have been leading us into the gradual discovery of the fact that the source of all crises confronting humans lies in our "mechanical outlook of the world" and aspiration to conquer the nature with science and technology. Grave issues of global consequences in our era, ranging from the threat of nuclear holocaust, toxic chemicals, famine, poverty to environment deterioration and destruction to the system upon which human existence depends, are invariably the direct consequence of the Western industrial philosophies which didn't reign the world until a few centuries ago.[1] Of all cultural movements against the industrialism philosophy, the ecology movement is a mainstay of great prowess. Thanks to the "ecology awareness" rising out of the human race's melancholic concern about deteriorating environment, ecology advocates rallied the themes of all cultural movements under the human pursuance of collective harmony and naturalism and, drawing on findings of ecological studies, depicted enchanting pictures for the new ecological world.

An ecological outlook on world has three basic philosophical ingredients.

1. The world is an organic whole made up of intricate and interconnected networks;
2. The world is an orderly body;
3. The meaning of human existence is contained in the non-artificial, self-governed process of evolution.

From a philosophical perspective, culture of the twentieth century represents a reflection of the industrial civilization's techno mode of operation on social organization and structure. In Herbert Marcuse's view, this represents a new technology-based means to control society, sustain and reproduce capitalism.

The current international system features the structural dependence of "peripheral regimes" on the core areas, namely, Europe and the United States. Under Dos Santos' "Dependency Theory", the structure has three components: the dependence of colonies on suzerain states, the dependence of industry on finance, and the dependence of industry on technology. In a cultural sense, technology transfer goes hand in hand with cultural transfer. The external "technological suppression" and internal cultural conquest sever the ties between values, thinking patterns and economy in areas underdeveloped in materialistic sense and weak in cultural terms, causing cultural conflicts, social rifts and political turmoils. "Transplant of Western and foreign modes into legitimate traditional technologies would inevitably lead to the latter's collapse. Since technology is deeply rooted in the fabric of socio-cultural

[1] "…a few centuries ago": David Griffin, *The Reenchatment of Science: Postmodern Proposals*. Trans. Ma Jifang, Beijing: Central Compilation &Translation Press, 1995, p. 154.

organizations, its crumble more often than not brings about the disintegration of regional communities, washes away their cultural distinctions and deepens the concerned states' dependence on Western culture".[2] Viewed from the angle of human-technology relationship, with the damage to the physical prerequisites for human existence by human physical activities, the self-adaptive mechanism in the human body cannot timely cope with the drastic changes to natural environment brought about by technological advance. The physical structural change to nature is such that it is not up to human's minimal requirements for healthy survival and spawned a lot of environment-change induced diseases, threatening the very existence of the human race. What's even worse is that environment change has caused negative mutations in human genetic structure, programming a self-destructive code in our genetic sequence. In spiritual terms, modern technologies liberating them from manual labor and partly from "mental labor" give humanity more opportunities and time to engage in "creative activities". However, the process of manufacturing artifacts is also one in which human craft skills gradually diminish due to reduced opportunities to use the brain and hands, and one in which humans are detached from nature and their own spiritual self, and overwhelmed by a feeling of boredom, emptiness and restlessness.

10.2.2 The Green Movement—Avant-Garde Thoughts of the Twenty-First Century

In 1960 and 1970s, the Green Movement spinned off from the energy and resource conservation movements in the West. As of today, it has evolved into a stage featuring party organization and leadership. With a considerable number of parties and regional/international organizations under its umbrella—Britain's "Earth Friend" and "Ecology Party", France's "Ecology Party", various sects of Germany's Green Party (the radical, peace and ecology sects), Italy's "Environment Coalition" and "Green Archipelago", Belgium's "Ecological Values" and "Ecological Green", New Zealand's "Value Party", Canada's "Ecology Party", Japan's "Green Party", ecology coalition and Eco-Europe, and of course, the Green Peace—the Green Movement is a political force with the potential to reshape the outlook of the twenty-first century. Different as these parties and organizations may be in their slogans and proclaimed goals—nuclear antagonism, balance in ecology, animal protection, women rights, emphasis on spiritual values, etc.—the ultimate ethos and guiding principle conform to conceptions of "ecological civilization". Trickles of the Green Movement have already converged into a torrent of "Green Thoughts".

The following components of the Green Thoughts are expected to have significant impact on people's life styles.

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[2]"…dependence on Western culture": Huang Gaozhi et al. Ed. *Internal Development—Quality Aspect and Strategic Factors*, China Translation & Publishing Corporation, 1991, p. 103.

1. The "ecological system" concept

Being the very philosophical foundation of the Green Movement, this conception upholds that the environment in which we live, be it organic living beings, Mother Nature, or social organizations, is an ecological system made up of organic and inorganic matters. "What is unique about the system's structure is that it is built upon interdependent and interrelated subsystems. Whenever a subsystem is, in theory or practice, severed from the entirety of the system and becomes an isolated component, the unique property of the system is damaged. Although the individual components of the system remain discernable, the properties of the entire system are not the simple arithmetic sum of all its components".[3] Instead of meddling with or derailing this stable cycle of nature in any artificial way, humans should participate in the great cycle of ecology and take the initiative to maintain the stability of this equilibrium.

2. Finiteness of the earth's ecological system

In Rome Club's 1976 report of Growth Limit, the international think tank advanced three important points regarding human exploitation of natural resources, damage to the environment and industrialization. According to the Report, "technological solutions, which, in a broad sense, refer to means within the framework and limit of current economic, political and sociological practices, can never lead to the birth of a sustainable society. Secondly, rapid growth, an often-cited and easily attainable goal for industrialized and industrializing society, involves exponential risks that may result in disastrous consequences after a long term of accumulation. Thirdly, problems resulting from growth would interact with each other. In other words, solving one single problem does not automatically lead to the solution of others".[4] The aforementioned three points offered a new perspective to examine the interaction between ecology and economic growth, social institutions and technology by acknowledging the finiteness of the last three variables.

At the current rate that natural recourses are consumed and environment is damaged by Western lifestyles and means of production, it can be foreseen that human habitat and odds of survival will both be significantly reduced in the coming centuries. Even the biosphere and biological chain that sustain the existence of all life forms risk disintegration and collapse. If the current mode of social development's impairment to ecology goes unchecked, we should count ourselves as lucky to extend human history by another 200 years. Our descendents could have subsisted on earth for billions of years to come were it not for our stupidity, shortsightedness and lack of religious love for life. In order for the human race to survive (long-term survival of course), the twentieth century Western pattern of development, namely, industrialization, commercialization and high growth rate, must be abandoned in the twenty-first century, and the non-satiable, ever-expanding appetite for material comfort must be forsaken in favor of a quest for balanced and harmonious co-existence with nature and ecology.

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[3] "…all its components": Fritjof Capra & Spretnak Charlene, *The Global Promise of Green Politics*, New York: E. P. Dutton, 1984, p. 61.

[4] "…the solution of others": Andrew Dobson, *Green Political Thought*, Unmin Hynan, 1990, p. 74.

3. An economic view of ecological balance

Economy is a subsystem both of the natural system of ecology and human society. An economic system that is friendly to environment and satisfactory to human desire for materials at once, therefore, is a goal to strive for. As Capra puts it in Green Politics, "Economy built on the foundation of ecological principles doesn't mean abandonment of quality in life. Rather, it shows people's endorsement for products that not only satisfy their needs but also harmoniously agree with nature".[5]

Economy of this kind is first of all a "stable economy" that ecology and environment can sustain, though it goes against Western countries' current sick economic pursuit for GNP (Gross National Product) and total disregard of social and environmental cost. Developed nations' high growth in terms of per capita GNP came at the cost of damaging environment on a horrifying scale and excessively consuming cheap resources which our descendents are rightfully entitled to. Instead of being a comprehensive index of economic welfare and fair social distribution, GNP per capita should be viewed as a monetary indices of social cost and environmental cost. In commercial society where capital is paramount in its economic structure, higher GNP per capita can also be translated into a widening gap between the haves and have-nots, a drastic rise in the rich stratum's consumption of luxuries, lowered level of health and soaring medicare cost related to the deteriorating environment. Excessive consumption of resources and human efforts to restore the environment end up more than offsetting economic gains. Throughout the second half the twentieth century, developed countries in the West were obsessed with their pursuit for GNP and carried away by a decade-long craze for economic growth under the banners of "global economic integration", "free trade" and "dismantling the trade barrier". They have restaged the tragedy of industrialization in Eastern Europe, East Asia and South America, accelerating the deterioration of global ecology.

4. View of changing the consumption society

"Consumption society" not only lavishes resources but also suppresses human will for autonomy. By encouraging and stimulating consumption in a sumptuous manner, Western consumption society is able to maintain and expand "lavish production" and mislead consumers into "alienated consumption"—a state in which people are obsessed with and dependent upon man-made artifacts and luxuries. Not really knowing their own needs, humans have become pure "consumption machines". During the twentieth century when commercial capitalism was expanding, over-production, pre-mature consumption, installment payment and purchase on credit provided the populace with the possibility to consume. On top of this, commercial advertisements added fuel to the fire by setting the trends of consumption.

Morbid production, therefore gave rise to morbid demand, which in turn boosted morbid production—a vicious cycle which is further accelerated by the global market. For enterprises and businessmen, demand is paramount and production should be pursued with all vigor in disregard of social ethics and impact on ecology. The general

[5]"…agree with nature": Fritjof Capra & Spretnak Charlene, *The Global Promise of Green Politics*, New York: E. P. Dutton, 1984, pp. 148–149.

public, on the other hand, are lured by advertisements and hungry for commercial pop culture. Under the spell of an insatiable desire to possess, buying spree is viewed as trendy every now and then. As Akins puts it in Survival Economics, "We have been reduced to a machine that consumes products we once manufactured, and something that keeps oppressing ourselves".[6]

5. View of fair international relations

Developed industrial countries accumulated their fortune through several centuries' of imperialist predation and exploitation of the third world countries in the twentieth century via unfair trade. Currently, developed Western countries (the G8 group) jointly dominate the world market, leaving countries which do not conform to the Western mode of industrialization sliding further into poverty. "Under the current international division of labor, industries and agriculture of the third world countries are both under the control of foreign aids and credits extended by international banks. Their production, therefore, must first and foremost meet the needs of industrial countries. Due to their sales of products at unreasonably low prices and purchase of industrial products at high prices, third world countries are running up huge debts, which in turn push them to increase export in the hope of paying off the debts. Sadly enough, the export revenue is barely enough to keep the nations from starvation and the purchasing power of their currencies are constantly declining. In these countries, extensive poverty has become the foundation of an economy that is totally geared to foreign interests".[7] Under the current international system of labor division in which developed countries with a population accounting for 1/5 of the world's total consumes 2/3 of global resources and the rest of the population are entitled to the remaining 1/3, there is not the slightest possibility of fairness in development, nor is it likely to maintain global ecological equilibrium. A plain fact is that the faster developed countries turn natural resources into commodities, the less can developing countries and our descendents benefit from nature. Fair distribution and rational use of resources per se should be taken as the basic ingredients of fair international relations.

6. Supremacy of mankind's spiritual values

The Green Movement is in essence an initiative guided by spiritual principles to inaugurate a new genre of civilization. It not only incorporates the contemporary theory of ecology and the philosophy of "uniting heaven and nature in a harmonious whole", but also represents a repentance and self-reflection on the sins humanity has committed to nature over the past centuries, and the awareness that "individual beings are bonded to the universe".[8] This awareness is more or less related to traditional religious conceptions and attributable to oriental Buddhism, Taoism and

[6]"…oppressing ourselves": P. Akins, Ed. *The Economics of Survival*, China Science and Technology University Press, 1991, p. 55.

[7]"…to foreign interests": Fritjof Capra & Spretnak Charlene, *The Global Promise of Green Politics*, New York: E. P. Dutton, 1984, pp. 170–171.

[8]"…bonded to the universe": She Zhengrong, *On Ecological Wisdom*, China Social Sciences Publishing House, 1996, p. 214.

Confucianism and an expression of human aspiration for spiritual life upon gaining immense satisfaction in material terms, and the innate human awe and veneration for nature. Capra voiced to the same effect in Green Politics, "…Realistically, mysticism or at least sober mysticism represents the force to launch a profound liberation of the heart and mind. This is by no means a phenomena with the intent of going beyond the earthly world".[9]

10.2.3 Cultural Thoughts on Ecological Civilization

Current signs indicate that contemporary industrial and commercial civilizations have already neared the dead-end. In the view of a host of scholars, the modes of civilization that are likely to emerge in the future can be put under such umbrella terms as "Post-industrial Civilization", "Third-wave Civilization", "Information Civilization", "Digitalization Civilization", or "Ecologic Civilization". In terms of the human-nature interaction, or classified by the material means sustaining humanity, we have experienced "forage and hunting civilization", "agricultural civilization", "industrial civilization" and "commercial civilization". With enough luck, humans may further enter the new phase of "ecological civilization". In order to realize this new civilization mode, humanity must transcend mainstream values with hallmarks of the industrial and commercial civilization, and come up with a mainstream consciousness that would point to the right path of development, or "ecological civilization",[10] the prevalent idea of which—ecological humanism—represents a total departure from the mainstream consciousness of the industrial civilization—scientific humanism that advocates "conquering nature with technology". The preceding 200 years witnessed humanity's endeavor to conquer and transform nature under the guidance of "technology-supremacy humanism" and consequently the confrontation between man and nature, the spiritual split of the subject-object duality, the division of sense and sensibility, individuals and society, and the material and spiritual. In such a state, human nature is distorted and takes on more brutehood out of the pursuit for materials, and the prosperity of industries and commerce nurtures "individualism"—a self-centered, material-first egoistic culture as well as a variety of derivatives in other dimensions of social life—extreme individualism, extreme nationalism, regional-centrism, national-centrism, western-centrism and even human-centrism. Fellow individuals, alien cultures, nature as well as other species and creatures are increasingly viewed as the object of conquest and enslavement.

Instead of being human-centered, ecological humanism's broad view of life is concerned with the entire system of nature. It urges humanity to return to the organism of nature, forsake its self-assumed conqueror identity, and find its rightful place in

[9]"…the earthly world": Fritjof Capra & Spretnak Charlene, *The Global Promise of Green Politics*, New York: E. P. Dutton, 1984, p. 100.

[10]"ecological civilization": She Zhengrong, "Toward Ecological Humanism", *On Ecological Wisdom*, China Social Sciences Publishing House, 1996, p. 270.

nature and biosphere. To effect the return, it is imperative to inherit the traditions of "natural humanism" that stem from the era of "agricultural civilization". In the orient, in particular ancient China, "natural humanism" reached its apex, leaving in its wake a copious heritage of works, theories, wisdom and philosophies such as "the union of heaven and human in one", "bebrother all men and treat all creation your companion", "all things are nourished together without injuring one another", "the courses of the seasons, and of the sun and moon, are pursued without any collision among them", "ashes to ashes and dust to dust", "six directions of reincarnation" and "all religions stem from one common source". Contemporary ecological humanism, while inheriting such rational traditions, further deepens human understanding of human-nature relations. From the point of view of ecology, system of theory of philosophy, dialectics of nature and self-organization theory, the "Macro System of Life", made up of the earth and other stars closely related to the planet, is a organic organism resulting from substance conversion, energy flow, information (including information about life) flow and their interdependence and mutual causality. No substance can exist or be converted independent of other matters and the entire system. The "biosphere of earth" is a fine testament to the diversity and unity of nature. In this organic system which has been evolving for billons of years, changes or evolution that had happened to any being or substance impacted other forms of life or matters. It is in such a state of interaction and general balance that "macro life" exists and evolves.

Humans, despite their self-consciousness and capability to transform nature, remain a tiny link of the biosphere and connected in every way to the mega network of life. Human beings may have already begun to transcend the biosphere and make their way into the outer space. Their survival, however, is still predicated on the basic elements supplied by the biosphere on the earth. Their space vessels must be manufactured in such a way that a relatively enclosed biosphere-like micro environment is created to accommodate the basic qualities and parameters of creatures. The established fact that humans constitute a sub-system of the biosphere cannot be altered in any way. Humanity does not represent the paramount form of life, and "human-centrism" and the narrow-minded humanism, which have been championed since the sixteenth century, must be forsaken. The collective survival of the biosphere should be accorded higher priority than any single human interest. For the collective health and survival of the biosphere, it is imperative for humanity to curb their own acts of insanity against nature and commit themselves to cherishing resources, protecting the environment, controlling the growth of population and maintaining biological equilibrium.

Humanity and other species are equal, yet they constitute a unique component of the biosphere and even the "Macro System of Life" in the universe given that they are an intelligent form of life that differs from any single object and subject and that they have reached a new and higher level of "self-organization" in the natural process of evolution. According to ecology, every step of natural evolution would give rise to a new "self-organization" that operates on a higher level. Through a distinctive mechanism and energy-conversion means, it would transform the old system, the interrelated forms of life as well as the connections among various substances, and

offer positive driving force to the balanced cycles of the macro life system. In the Precambrian era, the emergence of organic life forms had a great impact on inorganic substances and molecules, and the genesis of humans had affected the biosphere and universe in about the same way. What is special about humanity from the philosophical perspective of ecological humanism is that this extraordinary form of life is capable of transcending the limitations of human as a specie, concerns itself with the interests of all beings and substances through rational reflections and self-regulation, assumes the role of manager and maintainer of the ecological environment, and undertakes to guide and organize the expansion and evolution of earth species in the universe. Humans cannot perceive themselves as the savior and center of biosphere and the universe. However, human agency's influence on the equilibrium of nature is obvious. There is still room for humanity to play its part in the new century, and that is exactly what is so bright about the prospects of humanity. Ecological humanism is a value that combines the truth (of the law of ecology), virtues (of ecological ethics) and beauty (of ecology). It is also the golden rule for fixing human-nature relations and a beacon guiding humanity out of the current global ecological crisis, through a critical juncture of historic transition and into the phase of eco-civilization.[11]

10.3 Harbinger of the Twenty-First Century Culture

10.3.1 The Subversion of Mainstream Values in the Twentieth Century

The interaction between humanity's collective conceptions and acts and how such interactions adapt to changed social environment are know as cultural changes. Historically, the interaction between thoughts and acts differs from nationalities, religions, regions and ethics, even between different generations. However, changes in the preceding centuries were slow, regional and relatively confined to a specific area. During the last two decades of the twentieth century, with the development of computer technology and the extensive application of information and network technology came an era in which information interconnects and interacts on a global level and in which changes to human values are accelerated and expanded in scope. Under the definition of culture given in the Introduction of the current work, culture is seen as an important factor in the development of society and humanity. In a broad sense, culture does not refer solely to literature, arts, music, painting, philosophy and religion. It also has scientific and technological expressions and encompasses humanity's control over natural environment, mankind's impressions of social and natural existence as well as human awareness of the living environment and yearnings for a better future.

[11] "…phase of eco-civilization": Wang Jisi, "A Review of the Polemic on Conflict of Civilizations", *Civilizations and International Politics: Chinese Scholars' Comments on Huntington's Conflict of Civilizations*, Shanghai People's Publishing House, 1995, p. 43.

The fundamental criteria that tells different nationalities apart lies in culture rather than geological conditions and natural resources. Behind social development, the primary driving force can be found in human's values, motives and creativity. Due to historical reasons, some countries have evolved into business-consumption-driven society in their pursuit of extrinsic material comfort, creation of industries and development of science and technologies. Other reformed their own culture and modeled their development completely on the Western mode in their pilgrimage to "modernization"; and still others, in their quest for a different path of growth, reject and resist the Western mode. Whatever the choice is, the cultural characteristics of the social group play a decisive role. In fact, cultural difference and the misunderstanding, mutual contempt and animosity thereof arise are pinned down as the very underlying reason for political, economic and military clashes and conflicts. In ***Disputes among Gods—Religious Root of International Conflicts***, a work of the current author published in June 1993, the proposition that differences between cultures and civilizations spawn the clashes and conflicts between oriental and occidental values was first advanced. Wang Jisi, director of the Institute of American Studies of the Chinese Academy of Social Sciences once commented: "Xin Qi's argument that 'the clashes between the civilization created by Western Christianity in the spirit of commercial capitalism and Protestantism and civilizations of different religious background remains to be the dominant theme of the disputes between gods', advanced in ***Disputes among Gods—Religious Root of International Conflicts***, was proposed before Huntington published his theory of clash of civilizations."[12] Fresh examples of the influence of culture on contemporary international politics abound: the rise of Islamic fundamentalism in the wake of the downfall of the apostle of Western values—King Pahlavi of Iran; the war between Iraq and Kuwait (the seed of which was sowed early on by Western imperialist expansion); the civil war of Sri Lanka; the Indian-Pakistani border conflicts over Kashmir; Latin America's "Shining Path Movement" and its relationship with the Inca culture; clashes between Mozambique, Angola and Liberia in the sub-Sahara Horn of Africa; clashes between Irish Catholics and Protestants; ethnic conflicts between Russia and central Asian countries; religious wars in the Balkans. All of them can invariably be attributed to diverging values and cultural systems which had come into being in history. As previously mentioned in Chaps. 6 and 7, the mainstream cultural concepts and values in the post-WWII Western industrialized countries have been undergoing changes ever since the 1960s—from the Hippies movement, New Age Movement, to the Green Movement in its early stages. By the 1970s and 1980s, the tide of change has encroached on the core values of Western commercialism and capitalism and begun to assume the form of environmentalism and social welfare movement. By the 1990s, not a single country in the West was able to remain immune to the changes, or the megatrend to overturn mainstream values of the twentieth century.

Among the concepts that have been fervently queried are:

[12]"…clash of civilizations": She Zhengrong, *On Ecological Wisdom*, China Social Sciences Publishing House, 1996, p. 281.

1. Application of the natural law of "Survival of the fittest" to human society, the prevalence of egoism and legitimate privileges accorded to the strong players.
2. Given the invisible force that coordinates the relations between man and society in a comprehensive way, individuals do not have to attach importance to their responsibilities and contribution to society out of their own volition.
3. The best cure to the problem of poverty is to "allow a number of people to get rich first". Whoever gets prosperous first will naturally distribute his wealth among the have-nots.
4. Science can solve all problems confronting humanity and society once and for all.
5. What scientific studies deal with—"facts" and "cause and effect"—has realistic significance. As to values and philosophy, which are primarily subjective, have little influence on promoting the progress of society.
6. Produce whatever yields profit and sell them in the market with absolutely no regard for "social ethics".
7. Efficiency should be accorded top priority. The means to effect efficiency is to drive every machine, every enterprise and every person to their very limit. All elements of production should be managed as mere numbers with a total disregard for individual diversities.
8. Through surveying people's expenditure on necessities and recreation and what they get in return and factoring in individual discrepancies and religious and ethnic background, it is possible to understand the minds of all ethnic groups and control them by setting the consumption orientations.
9. Resources on the earth are inexhaustible. As long as we are able to tap it with science and technology and make them available on the market after improving their added value through "knowledge economy", we will be rewarded and able to keep improving our capability of resource exploitation.
10. If an economy pattern or political system is better than any other institutions, all the other nations and states should subject themselves unconditionally to the system.
11. Materialistic satisfaction is the very source of human welfare. Humans would have a sense of accomplishment as long as they are in possession of the newest and most effective products and most comfortable and luxurious environment.
12. There is no need to be alarmed at changes to the natural environment since nature is self-repairing.
13. The prominent symbols of advancement in human civilization lie in the emergence of metropolises, taller skyscrapers, more factories, faster and more convenient computer networks, more genetically engineered agriculture, more extensive expressway networks, more luxurious shopping malls, and a richer variety of merchandises at out disposal.

In the last two decades, literally every country has witnessed a fraction of their own intellectuals' contemplating over the values of humanity in the twenty-first century. Their concerns are listed as below.

1. Humanity versus nature. Mankind is an integral component of the mega system of nature which is self-sustaining and self-evolving in the biosphere.
2. Man versus woman. In the traditional view, men are dominant and superior in the hierarchical society and their possession of highly concentrated power and wealth is a necessary condition to promote and sustain the development of government and enterprises. According to the new values, equality between men and women does not refer solely to political participation and equal social status. Rather, it also means equality in economic status and social division of labor, even in sexual relationship.
3. Competition and cooperation. Spiritual values should be cherished more than competition in business and the sector of economy. The foundation of cooperation is acknowledgement of divergence and awareness of the fact that divergence, inherent in nature and human society, constitutes the basic ingredient of value. The value system prevalent in modern industrialized and commercial society, featuring the pursuit of profit and power, must be reformulated with individuality and cultural pluralism.
4. Disintegration and integrity. The mode of thinking of the commercial and industrial society is based on the cognition of the world of atoms from a scientific perspective—a continuous and expanding, though discrete process of exploration on both the macro and micro level. Given the discreteness in observation, materials and the environment are separate. So are individual human beings. Under the new values, however, man-man and man-nature relationship are organic, compatible and complementary. Being related to reach other in such a way, they are inseparable and well integrated.
5. Accumulation and sustainability. Traditional culture of industrial society views the accumulation of fortune as a sign of success. Few would bother to explore the relations between energy, consumption of raw materials and the cost of resources. Under the new cultural framework, the end result of commercial values is nevertheless the total destruction of the natural environment and menace to the sustainable development and existence of humanity. Over the course of the development of society, accumulation should be the accretion of spiritual values and cultural conceptions. Sustainable development of humanity should also be viewed from the perspective of the integration of nature and long-term and healthy existence of the human race.
6. Values and beliefs. Philosophies, values and beliefs cannot be dismissed as empty and totally impractical for the simple fact that they are not directly correlated with efficiency, production of commodities and consumption. On the contrary, they serve as vital catalyst to the very survival and historical development of humanity, creating "material civilization" that improves the material well-being and conditions of life and "institutional civilization" that regulates the political relations, and more importantly, shaping the basics of "human nature" and guiding the progression of society and civilization like a beacon. At a point when the era of information—one in which things interact on a global scale—is rapidly approaching, values and beliefs serve the functions of preserving the spiritual

essence of the human race in its nearly ten thousand of years of quest for culture civilization, preserving humanity's basic qualities and ensuring longer survival of humans on earth.

10.3.2 Philosophical Reflection on Twentieth Century Culture

It is beyond any doubt that the twentieth century is one in which Western civilization enjoys predominance. In terms of material seizure and conquest of nature, Western civilization did take a firm leadership role, yet dire consequences arising from it also confront humanity with a grave question—What are the relations between humanity, the earth and all forms of life? Throughout the past few millenniums, humans have been evolving in a natural and historical course over which they have no control at all. With the humanity's knowledge of and influence on this process, an innumerable number of species, including the humanity itself, have placed their fate and future under the dominion of human wills and acts. Modernization is like a machine capable of speeding up the flow of time and erasing our past. Everyone seems to have been carried away by the bizarre and uncanny noises the machine makes and the prismatic images it projects, leaving their own past, history and traditions rapidly sinking into oblivion. An analogy of the pathetic fact can be found in a Judaic story. At ancient sacrificial ceremonies, every single move and gesture of the priest was imbued with symbolic meanings and everyone present at the sacrifice, with a perfect understanding of the associated meanings, knew exactly what rituals to perform at specific points. Later on, due to the trivialization of traditions, the sacrifice went on and the priests' conduct conformed to the ritual's procedures, though the performers have totally lost track of the meaning of their acts. With further passage of time, the sacrificial ceremonies are discontinued at all and what is left of the rituals can only be found in fading memories about ancestors.

In 1960s, professor Levinson, a Jewish scholar who taught Chinese history at the University of California Berkeley, published a monologue entitled ***Confucianism China and Its Fate in Modernization***, in which he asserted that Confucianism traditions have lost their vitality and viability and been reduced to what he called "library culture". Despite the pessimistic tone of the conclusion, it was not made in a bit of schadenfreude and an attempt to repudiate Chinese culture. Rather, he probed into Confucian culture out of his deep concern for the Jewish traditions' preparedness for the impact and challenge of modernization. Levinson's concerns about the world's traditional cultures are shared by the Western intellectuals as a whole. In the 1970s, intellectuals from around the world, under the impact of the overwhelming tides of Western modernization, industrialization and commercialization, made profuse pessimistic interpretations of Christianity, Islam, Judaism, Hinduism, even the fate of Greek philosophical traditions in the era of modernity. The preceding two decades have witnessed the European and US academia's repeated enthusiasm to reassess

a wide array of modernization theories and the majority of thinkers' repudiation of the "superiority of Western civilization", which has been running rampant for half a century. The conception that symbols of modernization—Western technology, management and a full spectrum of new academic theories—are bound to replace the spiritual traditions of the world's ancient civilizations and reformulate the entire world into a standardized and uniform materialistic civilization, is giving away to a rediscovery of traditional civilizations which date back to ancient times. Values and beliefs these traditions embody, they believe, remain to be the beacon of faith that guide the healthy development of the humanity. In the early 1990s, Karl Jaspers' conceptions of "Axial Age" were gradually acknowledged as a mainstream philosophy. According to Jaspers, Hinduism and Buddhism in South Asia, Judaism in the Middle East, Christianity and Islam that later emerged in the same region, Greek philosophy and East Asian Taoism and Confucianism are essential components of modern civilization now that they are the common spiritual legacy shared by humanity. The value of traditional culture cannot be materialistically judged by its contribution to modernization.

Among the values of traditional civilizations, what was accorded top priority was the pursuit of virtues on one's own volition and an existence of dignity. In the twentieth century, an era in which lust runs rampant, consumerism is held as the golden rule and observance of laws alone is held as the paramount moral integrity, the values featuring the "quest for virtues" are hardly sustainable. Under the sway of the shallowness of Western commercialism and consumerism, the value of an individual's existence and his accomplishment is measured by the fortune and money at his disposal, the free reign to human natures and defiance of traditional values. The fundamental values of humanity which have been in existence for several millennium, including faith, compassion, passion for truth and the courage to help those in distress and peril, have withered and given way to the new symbols of an illustrious life—individualism-driven acts of selfishness and wanton consumption. The year 1992 witnessed the publication of ***Global Revolution***, a book collectively written by 100 theorists who belonged to the intellectual society of Roman Club and came from 53 different countries in an effort to analyze global dilemmas. The book postulates: "In industrialized countries, the value of spirit is being eroded by materialism. Social elites of developing countries are likewise affected. In the case of some countries, the source of 'value crisis' lies in their respective primary region's failure to adapt to the twisted world without compromising its fundamental tenets …indulgence and extravagance, selfishness and egoism, and extreme materialism have rendered morals totally insignificant. Yet, never before have so many symposiums, seminars and workshops been held to address the issue of values that have been disturbing the humanity. It is a clear indication of the urgency to establish a new system before the old system of values crumbles, one that provides humans and society with the anchor of life and spirit on the one hand and on the other, offers the vista of a new world order and guides humans towards an orderly future." The Roman Club philosophers even quoted from ***Tao Te Ching***, the Taoism scripture by ancient Chinese philosopher

Lao-Tze, to articulate what they view as eternal cornerstones in the reconstruction of humanity's value system for the new century:

> Honest people use no rhetoric; Rhetoric is not honesty.
>
> Enlightened people are not cultured; Culture is not enlightenment.
>
> So the sage does not serve himself; The more he does for others, the more he is satisfied; The more he gives, the more he receives.
>
> Nature flourishes at the expense of no one; So the sage benefits all men and contends with none.

What they've been yearning for is exactly what is wanting in the Western culture of capitalism and commercialism, i.e., balance between obligations and rights, family life, tolerance and forbearance, respect for the senior citizens, compassion for life, and peace between humanity and nature.

10.3.3 Oriental Wisdom and the Dawn of a New Century

A big question mark is raised over the necessity to rejuvenate the Western industrial civilization with Chinese culture and its values. Six decades ago, the big tide of modernization, featuring Western commercial capitalism, encountered fierce resistance in regions reigned by non-capitalist cultures when it was in its heyday. In that case, the resistance was the natural expression of collective awareness of crisis when various nations and cultures were put under the material pressure from "superior" modern Western civilization. Against such a background, the defeated Germany witnessed the emergence of Nazism, Slavic socialism sprang up in Russia, cultural renaissance was initiated in the Middle East by Muslim sects, Gandhi rallied Indians under the banner of nationalism, Japan saw the rise of counter-Western Pan-Asianism and the young warlords' militarism, and the Chinese embraced peasant revolution and their cultural quintessence. In essence, the outspoken expression of native spirit and culture is nothing more than the daring vanguard of nationalism to resist the prevailing pressure of Protestantism and capitalist and commercial civilization, to rejuvenate the nation and to ascend to the strong power list. These trends of thought, with an unmistakable hallmark of nationalism, have unanimously opted to absorb the Protestant commercial capitalism's "material civilization" in the hope of countering the powers and maintain the nation's distinctive cultural genes all at once.

Circumstances change with the passage of time. At a time when national dependence ceases to be the centerpiece on the global stage of development and when the ethics of Western modernization are hopelessly trapped in a dead-end, traditional schools of philosophies, the Protestant—commercialist-capitalist culture excluded, shone brilliant radiance of wisdom and offered the dispirited humanity a gleam of hope. Admittedly, since the Protestant reformation and scientific revolutions, Western protestant-commercialist-capitalist culture has endowed "God" and "reason"—the two paramount concepts of value—with new meanings. Diligent work and austere practice of religion, for example, interpreted as the will of God, contributed to the rise

of commercial capitalism; and professionalism and dedication to science, interpreted as the "divine duty" of Christians, stimulated the growth of science and technology. In modern times, many scientists, including Newton and Einstein, have embraced the fundamental belief that God created an orderly universe that is governed by laws and the responsibility of man is to, through reasoning, uncover the laws and order within. In such domains as politics and social life, conceptions like freedom, human rights, equality take on realistic significance with the reinforcement of "God" and "reason". Over an extended period of time in history, the Christian value system of "External Transcendence", instead of being reduced to ashes due to the progress of industrialized modern culture, ended up being a vital spiritual source driving the advancement of Western modernization.

Conceptions like science, democracy, personal liberty and equality invariably stemmed from Christianity. When these values became the "captives" of material civilization, God nevertheless became the foremost nemesis they have to engage. Science turned Christianity into myth, and "equality" and "democracy" guided individuals out of the dominion of God. Liberation of personality soon went to extremes with Nietzsche's outcry of "God is Dead!"—Twentieth century crescendo of contemplation on values. With God taken out of the equation, the ultimate concern of Western culture and values appear painfully distant and forlorn.

When the West embarked on an reexamination of what they used to view "frontier", "provincial", "barbaric", "undemocratic" forms of culture, it came to the sudden realization that Chinese culture, with a complete set of complex and profound theories pertinent to the development of moral integrity and its value system featuring "subjective humanity", enjoys a unique position and significance in the world and turns out to be more realistic in its interpretation of the meaning of life than other forms of culture. Under Judaism, impeccable moral integrity can be attained through faith and Jesus' grace whereas according to Hinduism, one can be his "true self" if he sees through the vanity of life, practices Hinduism and returns to Brahma. In either case, no social practice whatever is involved. Chinese Taoism likewise sees the severing of interpersonal connections as the prerequisite to the discovery of internal and ideal self-satisfaction and wellbeing. Confucianism seems to be the one and only school of philosophy advocating the indispensability of the continuous sublimation of collective moral integrity to that of the individual's. This theme not only winds through traditional Chinese theories of ethics and education, but also persists in people's everyday living habits. From an existentialist point of view, it represents a nation's feeling of its own existence, a historical choice and a collective decision, which, though first propounded by drawing on Confucius and his disciplines' exaltation in moral integrity, developed into common force of character after having been experienced and emulated by people of lofty ideals and steadfast conviction throughout the splendid history. Confucianism brims with vitality. Instead of being attributed to "God" in whatever way, the vigor stems from communality.

The close ties between individual moral integrity and the community enable Confucians to consistently value interpersonal coordination and treats Mother Nature and the entirety of creations as "humans". This Confucian spirit represents a humanism that embodies both nature and society, somewhat akin to what the current work

termed "eco-humanism". With such tenets as "oneness of heaven and human", "be-brother all men and treat all creation your companion" and "all creation in one", it is appreciably different from the Western individualist humanism that is anti-nature and anti-theology. Humanism of this type, being active and "this-worldly", strains to transform one's inner self in the ideal pattern of saints, and in so doing, affect others. It encourages people, particularly intellectuals, to participate in the reality of politics, crusade against everything that fails to conform to their values and ideals, and transform the reality of politics with the tremendous power of moral integrity and ethic ideals. The means to achieve moral integrity, simply put, is "Sageliness within, (self-cultivation)—kingliness without (affecting society with the perfect and impeccable personality)." That is the essence of Confucianism. Professor Chen Lai, in his ***Confucianism and Its Position in A Multi-cultural Structure***, defined the essence of values as "strong morals and ideals, active concerns for society, steady mediocrity, serious self-cultivation…humanism, rationality, watchfulness of potential perils and preparedness for the worst…naturalism that advocates constant changes and complementarity and harmony of the Yin and Yang, an outlook of the universe propounding the oneness of heaven and human, which, in practice, is reflected in the moral integrity of the gentleman and its cultivation."

That, of course, is not to say the values associated with Confucianism are the only cure for the ailments and maladies of modernity in the West. Confucian culture in China has always been received with mixed reaction. Historically as well as currently, two forces assuming the outlook of Confucianism have been existent in China: (1) Confucians who, driven by lofty ideals and steadfast conviction, try to transform society and political institutions with ethics and morals. Influence of these elites can be felt across every stratum of society. Though it often ends up in failure, the fire of spirit lives on and becomes an uninterrupted heritage—an embodiment of the vitality of Chinese with high ideals in itself; and (2) politicized Confucians who seize power through unscrupulous means before openly interfering with the academia and culture, control society, snuff out goodness in human nature and safeguard the interests of the ruling class with Confucian doctrines in grand style. No matter what critiques it receives, it is indisputable that Confucianism has become an important component of the Chinese culture, that its tenets on moral integrity have global influence on a host of intellectual leaders in the twentieth century and that it has since 1980s stimulated the unremitting ideological trend of self-criticism among the intellectuals and the fresh arguments for the necessity to draw on the values of the world's major civilizations to restructure the collective value system of humanity. Intellectuals who had started out to refine their own moral integrity in response to the ideological trend of self-criticism, with a strong sense of responsibility for the twenty-first century and awareness of history that is newly found in them, hoped to put their ideals of moral integrity into practice and create a cultural atmosphere in which humanity and nature are united in one through bits of social engineering efforts.

Humans should appreciate what a peril situation the world is currently in. Every country, nation and individual is at stake due to the crisis. In the twenty-first century, while the humanity takes concerted action to dissolve the crisis, they must also consolidate their internal-self and morality so as to neutralize the threats to environment,

society as well as the physical and spiritual menaces to humanity. As the basic constituent of society, individual acts and values can shape social ethics and determine their course. The exaltation of human's moral qualities depends on each and every individual constituent's betterment of his own inner self and constant search for virtues. For many centuries, great religions have been making repeated efforts to attain this goal through the purest spiritual force. Despite the thousands of good people, virtuous people, great people and saints they have managed to nurture, it is undeniable that their bond to God is greater than that to nature and humanity. As the twentieth century draws to its end, it dawns on humans that perfection of individuals' moral integrity is unattainable without the assistance of groups and that perfected moral integrity must benefit the group and society, as well as Mother Nature, which has been nurturing and nourishing humanity. Only then can humans unravel the true meaning of "society", "life" and the "significance of human existence."

Humans must choose from the two options available: embrace the destiny of conquering nature and going extinct; live by the faith of "heaven-and-human oneness" and "cosmopolitanism" and survive.

Chapter 11
Prophetic Contemplation on the Eve of a New Century

Abstract This chapter deals with international strategic situations against the background of globalization, and EU, a new form beyond national sovereignty, against American hegemony.

11.1 International Strategic Situations in the Context of Globalization

11.1.1 End of the Cold War and Dawn of the Era of Globalization

The Cold War was brought to an abrupt end due to geopolitical changes, the formation of the USA–USSR–PRC triangle and the Soviet–US military race in the MAD (Mutual Assured Destruction) mindset. Economically, it was a result of the predominance of the capitalist economic system. With the collapse of the Yalta System came free flow of capital, increasing integration of trade and market, and the acceptance of capitalist rules of economy and "political democracy" as the hallmarks of modernization.

In this modern era, humans are intricately related to each other in both economic and political terms and the trend of globalization is clearly discernible. In fact, human connections and interdependence are such that one seemingly irrelevant occurrence in one location may well give rise to problems of global consequences. Global issues are not isolated. Rather, they are the result of the interaction between the entirety of social factors (politics, economy, military, science and technology, culture and education) and natural elements. In economic and political terms, globalization means integration in world economy and multipolarization and democratization in the international political system. Militarily, globalization is synonymous with the establishment of security mechanisms and collective security institutions. In social and cultural terms, it refers to the dominance of "commercial culture" and postmodernism and the dependence on network and information technology for interpersonal communications. Environmentally, globalization refers to tackling environment issues from an ecological engineering approach.

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In sum, globalization requires observation and cognition of the complexity of various relations from several perspectives, and global issues refer to those which pose threat to the very existence of the human race and which individual countries cannot handle single-handedly. Issues concerning the environment, resources, population, ecology, nuclear proliferation, imbalanced development, warfare, refugees and immigration all fall into this category.

11.1.2 Clashes and Fusion of Various Modes of Civilizations

The juxtaposition of war and revolution, modernization and national independence, disintegration of the Cold War system and the colonial liberation movements in the twentieth century are telling examples of the clashes and fusion of Western and Eastern civilizations. The new world order, which had taken shape in the preceding decade, is illustrative of the interaction of various civilizations and cultural modes in an era when geopolitical distance has been significantly narrowed with modern technologies. Given the fact that Russia, Eastern European countries and other member states of the Commonwealth of Independent States have forsaken "planned economy" while reviving their respective national and regional culture, and that China, India, Vietnam and South American countries are committed to reforms which overhaul their national economy and yet maintain distinctiveness of their social systems, a new economic structure characterized by unified global market has emerged out of the non-military confrontations between a variety of civilizations. Among the underlying principles of this structure are cultural pluralism, free and diversified enterprise activities and protection of private property.

In early 1999, the Standing Committee of the Chinese People's Congress declared to amend ***The Constitution of the People's Republic of China*** by adding articles related to the Deng Xiaoping theory and protection of private ownership. Evidently, this marks a big step forward in China's endeavor to revive traditional civilization and assimilate into the mainstream international society. By the 1980s, an estimated total of one billion people live in free economies. At the end the twentieth century, another two billion were included in this system. Currently, the International Monetary Fund (IMF) consists of 190 member states and the World Trade Organization (WTO) over 160. China is a member of the WTO.

11.1.3 Economic Globalization and Its Aftershocks

One marked characteristics of economic globalization is the rapidly growing importance of trade in GDP terms for many countries. Growing volume in international exchange of merchandize and service points to both deepened interdependence and strengthened and diversified links between different countries. In this process, transnational corporations and the unified global securities market, with a total value

of three trillion U.S. dollars, have been playing an increasingly important role. As of today, 50,000 transnational companies are in possession of 1/3 of the world's total assets as well as a trade volume worth of one trillion dollars, or twice as much as the annual GDP of the U.S. For the majority of developed and developing countries, elementary industrial products' contribution to GDP is rapidly decreasing, whereas the tertiary industry such as finance, insurance, merchandise distribution and software programming is continuously rising in importance. In an average developed country, a mere 1/10 of its workforce is employed in the manufacturing sector. This phenomena has given rise to profound transformations in ideology and socio-political institutions like education, unions and party politics.

A direct consequence of economic growth and transformed economic structure is soaring unemployment rate and unjust distribution of social wealth. In many modernized countries, the income gap between the richest and poorest is continuously widening. An estimated 40% of the world's total workforce is unemployed, worse than the 1930s of the twentieth century when the world was devastated by an economic depression. The high rate of unemployment in developing countries, compounded by the aging population in developed countries, poses new challenges for the institution of social welfare.

Moreover, the world's economic makeup map is undergoing radical changes. Whereas the U.S., the EU and Japan, capitalizing on their control of energy, possession of capital, well-educated and quality workforce, current shares of global market and their position as rule-makers, remain to be a vital part of global economy, or the hubs of global economic networks, industrialized South American countries and the Asian-Pacific rim, particularly the Greater China Economic Zone (including mainland China, Hong Kong, Taiwan and Singapore) have managed to maintain their momentum of economic growth despite a worldwide crisis and become a considerable force to counter economic recession. The great potentials in Asian-Pacific and Latin American economies would harbinger a tip of the balance of the world's economies, and consequently adjustment to political relations between various countries and civilizations.

11.1.4 Strategic Theories Prepared by the West

After the Cold War, new conflict-inducing factors were brewing. Clashes between nationalism and various modes of civilizations, religions and cultures are all too evident. The school of theorists who uphold the "power balance" hypothesis, an outstanding representative of which is former U.S. Secretary of State Henry Kissinger, argue that international relations, instead of being driven by ideologies as it used to be, are now being shaped by traditional national interests and sate power. The new international system that is on the horizon is bearing more and more resemblance to that of the nineteenth century, one in which diplomatic rules, the formation and disintegration of coalitions, and the changes to sphere of influence were all determined by sheer comprehensive national strength. In 1996, former British Prime

Minister Thatcher voiced to the same effect in the second volume of her memoir. Some distinguished Western scholars of international politics also forecasted a clash of civilizations. In his July 1993 paper, "Clash of Civilizations", Mr. Huntington foresaw a future in which "clashes between religions, cultures and civilizations, like those between Christianity, Islam, Confucianism, would replace the ideological conflicts in the Cold War system." Huntington's theory of "clash of civilizations" in effect views cultures and civilizations as mere tools for political and economic strife. What lies behind his forecast is a colonist and cultural imperialist argument for the necessity to maintain the superiority of Western civilization so as to bolster the waning political and economic dominance of the West. In Disputes among Gods—Religious Root of International Conflicts, a book published in June, 1993, I argued that the conception of "culture clash" would become a mainstream international relations theory in the post Cold War era. In the same vein, the author depicted a dire picture for the Persian Gulf and predicted that clashes would rage on in the Middle East, regionalism would gain momentum in India, the Bosnian War would break out and that Islamic fundamentalism would surge across North America.

11.1.5 National Strategies in the Context of Globalization

As multi-polarization progresses with relentless momentum in a volatile international environment, the U.S., Russia, Japan, Europe and China are increasingly building their international strategies on national interest. Ideology and economic relations have become secondary considerations.

In the case of the U.S., the conception of "forward strategic defense" and "customizing the strategy of containment for each and every major power" is still at work. The dawn of the era of globalization even provided the U.S. with more reasons to secure its interests around the world. "Strategic points" identified by the U.S. would be either of economic or geopolitical importance to the country: the Middle East—energy source; Europe—market for U.S. farm produces; Japan—spring of technology and capital; Eastern Europe—NATO expansion; the Balkans—de-Slavicization; Palestine–Israeli–Arab conflicts; the island chain in West Pacific (the Korean Peninsula, Japan, Taiwan, the Philippines)—outposts to contain China. In its effort to check the rise of China, the U.S. would also maintain its role in the U.S.–Japan military alliance and try to play the role of an arbitrator in the complexity of the South China Sea. The ultimate goal of the U.S., in sum, is to prevent the rise of a power on the Eurasian continent capable of challenging the U.S., keep the threats of war at bay, and secure absolute economic, political and military supremacy.

Russians didn't fully appreciate the essence of Western democracy until the disintegration of the Soviet Union and the collapse of its economy. In the long run, therefore, the Putin administration is more likely to be orientated towards nationalism than democracy. In spite of Russia's nationalist inclination, its policy regarding the Eastern Europe, however, will not be one of confrontation with the United States. Russia's bottom-line will probably be to maintain its strategic nuclear

deterrence by upholding the ABM Treaty (Anti Ballistic Missile Treaty) signed in 1972 with the U.S. and boycotting the U.S. NMD program. Russia would also hope to shape a geopolitical environment by supplying limited assistance to some countries (China and India).

In Japan, bitter hatred towards the United States provides stimuli for the growth of its right wingers. Up to today, Japan still views itself as a country of limited sovereignty. Areas of strategic importance to this country will include the oil-rich Diaoyu Island and South China Sea and international energy passages like the Taiwan Strait and Malacca Strait.

Europe, despite its common market and unification, is by no means immune to the traditional threats of national or ethnical conflicts. The ethnic and religious clashes on the Balkan Peninsula are like ticking time bombs to Western, Eastern, and Central European countries. The demeaning U.S. political and economic policies would sooner or later widen the gap between the two entities over the issue of globalization, which, in turn, would make for closer cooperation between Europe, Russia and Asia. Future military confrontations between Europe and the U.S. can almost be safely ruled out, but in economic, political and diplomatic terms, Europe will certainly be at odds with its ally U.S.

China's reforms and opening-up have been rewarded with the most remarkable achievements it has ever witnessed in the past century. It is high annual growth rate (in excess of 20%), however, has alarmed the Untied States. Although strategic confrontation with the U.S. initiated by China is hardly imaginable, China still feels the needs to safeguard its basic national interests. When China opened up to the world, it was compelled to make many concessions. On the country's rise to a major power, it identifies peace, development and territorial unification as the most fundamental national interests. Apparently China does not stand a chance of being a real world power without the solution of the Taiwan issue, because the increasingly hostile and secession-prone Taiwan would be a trump card against China available to the U.S. The message that U.S. conservatives so far have delivered can probably boil down to the following: "China's development per se poses a threat to the U.S. regardless of the mode of governance and politics it opts for on its way to modernization. What America needs is not a responsible China, but one that is contained by the U.S."

11.1.6 Theoretical Contentions and Trial of Strength in Practice

The preceding years have witnessed a growing tendency in the academia to demonstrate the superiority of the Confucian culture in the Asian-Pacific area. Experts and scholars, both Western and Eastern (Taiwan, Japan and South Korea), have made endeavors to summarize the cultural elements in the East Asian mode of economic growth in disfavor of Western culture. From the series of statements former premiere of Singapore Lee Kuan Yew has made regarding Eastern and Western cul-

tures, a unifying theme can be easily discerned, i.e., "traditionally Asian way of life, especially the one guided by Confucian ethics and moral rules" is superior to "decadent Western materialistic civilization and way of life". Prime Minister Lee's point was well accepted in Asia. Malaysian Prime Minister Mahathir, in his attempt to resist Western interference with Malaysian political system, even expanded this viewpoint into a political theory. Values of traditional Asian way of life are also evident in China's sustained development. For Chinese, collective benefits of society and state as well as the stability of family outweigh individual benefits. Moreover, the traditional "right of existence" serves as a rallying point against the Western invasion of "democracy". The West and East's ideological divergence seems to be most clearly manifested in their interpretations and understanding of democracy and human rights.

The 1997 financial crisis in Thailand, which later spread across and even beyond Asia, nonetheless delivered a heavy blow to the trend of thoughts which advocates the Asian mode's "invincibility". What happened to Asia in 1997 seemed to be a scheme and sabotage on the part of the West to storm Asian economic and political institutions. Extensive acts of financial speculation inflicted heavy losses on Asian countries. Shortly after, Western capital withdrew from the Asian market and resulted in serious economic recession in the region. The Western rationale behind this is simply its need to enjoy absolute advantage in the domains of economy, politics and culture. Asian countries must be brought to their knees to West-stipulated rules and behave in such a manner that they would become what the West calls "responsible members of the international community who abide by universal international standards and rules."

11.1.7 Conspicuous Confrontations Between Civilizations

The problems are far from being over with China, South East Asia, India, Central Asia, the Middle East, and Africa resorting to their traditional heritages, cultures and civilizations that have been going on for several millenniums or scores of centuries, in their confrontation with international rules laid down by the West. An increasing number of countries outside the Western bloc have come to the realization that the West and the West-governed rules regarding international politics, economy, military and culture are demeaning to non-Western countries. Another fact that has dawned on them is that the only means to change the status quo is economic development, growth in comprehensive strength and preservation of cultural traditions.

11.1.8 Sino–U.S. Relations in the Current International Political Dynamics

The "China-threat" theory that has gradually gained popularity in the West since 1990 and Huntington's "clash of civilizations theory" turned out to be of great utility for the U.S. The Western mode of civilization championed by the U.S. right wing (information society dominated by science and technology), characterized by its reliance on energy, skilled personnel, market, U.S. military presence at strategic geopolitical spots and space bases from which strategic attacks can be launched, calls for coordinating strategies in the context of globalization. The path that the U.S. has committed to is one of hostility against China. Although the U.S. has not yet touched the bottom-line of China, the keynote in U.S.–Sino relations has largely been set. Among the evidence of U.S. hostility are George W. Bush's speech of "supporting Taiwan in its defense against Chinese aggression", the U.S. declaration to sell $40 billion worth of sophisticated weapons to Taiwan, its clearance for Chen Shuibian to visit Central American countries via U.S. cities, and the adjustment of military deployment in North East Asia.

In the second term of Bush, the Taiwan issue remains to be a preferred option to contain the development of China. The U.S. government and Congress took turns to lead the U.S.–Taiwan chant against mainland China. In the worst case scenario, the United States' China policy would feature overt support to "Taiwan's declaration of independence" and attempt to overthrow the Chinese government.

To maintain economic growth and provide stimuli to an economy that is on the trillion-dollar scale, even a colossus investment of billions of dollars in the high-tech sector is far from being adequate. As a result, the right wing holds that the most convenient way to offer a stimulus strong enough to sustain U.S. economic growth is a bigger national defense budget, which amounts to several hundred billion dollars per year. To justify this increase, a good excuse is to create a political and strategic foe, namely, China. For the right wing, playing the trump card of Taiwan is the most convenient and effective means to keep the enemy at bay. If China dares to enter into a military race or confrontation with the U.S., it will then be hopelessly trapped. On the other hand, if China opts for the other extreme and does nothing about the U.S. hegemony, it will risk being overshadowed and overwhelmed by the U.S. in international relations.

11.1.9 China's Resolve to Safeguard Fundamental National Interests in a Sino–U.S. Confrontation Scenario

Unlike the former Soviet Union, China is not a close match to the U.S. in military prowess. However, close economic ties between the two countries would somehow serve as the foundation and preconditions for bilateral cooperation. In fact, the preceding years have witnessed the establishment of a "dialogue mechanism" in the

two giants' effort to steer clear of crises. Moreover, the U.S. has made many enemies either militarily, politically, diplomatically or culturally. In a globalized international community, the U.S. will find itself up against many constraining factors.

If China and the U.S. are locked in a military conflict over Taiwan, mainland China will undoubtedly be determined to make use of a variety of means that would offset U.S. military superiority and fight till the very end of the crisis. Whatever the outcome of the Sino–U.S. conflict is, what is awaiting Taiwan is very probably a bleak scenario. As of now, confrontations between the authorities across the Taiwan Strait, coupled with U.S. intervention have badly tipped the traditional Taiwan Strait balance. In the civil war between the CPC and the Nationalist Party, Chiang Kaishek and Chiang Kingguo both believed that they were the guardians of a Chinese island and adopted the policy of "allying with the U.S." and yet "remaining watchful" out of their "nationalist complex". Since Chen Shuipian came to power, however, the combined effects of Taiwan's cultural policy of desinification, U.S. military support and Chen's refusal to identify himself as Chinese are pushing the Taiwanese authorities to think out of the box of "Chinese civil war" and internationalize the Taiwan issue. The balance over the Taiwan Strait has been completely tilted and the risks of war are on the rise.

11.1.10 A Rational Observation of the Sino–U.S. Relations at the Crossroad

The U.S. strategy on Taiwan is one of "neo-ambiguity", designed to thwart China's rise and modernization by supporting Taiwan's "de facto independence". This policy and the U.S. propensity to resort to military force have evoked some "dangerous thoughts" in the Taiwan authorities. In the event of a Sino–U.S. military conflict, nevertheless, Taiwan will be reduced to the "surrogate of foreign forces", which would inevitably "revive the Chinese People's collective memories of bitterness and shame over 100 years" and prompt the Chinese to go all out to reunite the motherland.

Given the current globalization-based political order, the U.S. is unable to have everything its own way, nor will the world order sink back to Cold War standoffs. The Chinese must therefore take a very rational approach to handle Sino–U.S. relations. On the part of the U.S., some insightful personage have come to the realization that a blow to China is synonymous with a blow to globalized economic system and to the interest of the U.S. and its allies. While it is true that some members of the U.S. armed forces out of a Cold War mentality are still chanting the "China threat theory", not everyone serving in the U.S. military are so "adventurous". Moreover, despite the fact that George W. Bush had made promises to the US military-industrial complex (MIC) before coming to office and that a multitude of elites who serve on Bush's cabinet or think tanks, many of whom MIC members, are searching for economic benefits and political dividends, the mainstream of U.S. society expects to see China as a "responsible strategic partner capable of maintaining global political and economic

order jointly with the U.S." Mainland China is on its rise to be the biggest market in the world and hence cannot be ignored and isolated by the U.S. For Taiwan, the one-China policy, an irreversible and internationally recognized rule of diplomacy, is what it has to accept disregard of its own will. A big mistake made by Taiwan is its policy to play ostrich, going against the trend of globalization and ignoring the status quo of the current international politics. In an interrelated and interdependent world, Taiwan can not do without mainland China. Similarly, the U.S. may be able to play the "card of Taiwan" for now, but can not change the one-China policy.

11.2 The Iraq War—Revelations and Impact on Situations Across the Taiwan Strait

In the wake of the Iraq war, the mass media, research institutes, scholars and experts made widely divergent analyses and predictions with regard to the war's process, outcome and impact. Various data and evidence were cited, different methodology and theories were resorted to, and a kaleidoscope of ideas, many of which are quite opposite, were reached. Due to the ulterior motivation of major media coverage, the prevalence of "commercialism in the context of globalization" and "fight for discourse power in the post-colonial era", many otherwise indisputable facts, reality, history and tendency were distorted by trivial details and unimportant occurrences. In Disputes among Gods—Religious Root of International Conflicts, a book published ten years ago and reprinted by two publishing houses in mainland China without revision in the wake of the 9/11 terrorist attacks, the current author made detailed analysis of the Gulf War, the Bosnian War, the Palestinian–Israeli conflicts and the "Middle East oil issue" and made tentative predictions concerning the development of the aforesaid hot issues. Drawing on the basic argument of this book, the author offers to elaborate on his revelations of the Iraq War, its impact on international relations and situation over the Taiwan Strait. Hopefully, a concise and logical account will make for better understanding of the essence of the conflict.

Revelation I: Reasons Behind the Saddam Regime's Rapid Loss of Control

1. Poor governance, entangled ethnic conflicts and divided nation

In 1945, the Arab states' endeavor to gain national independence and achieve modernization put the Islamic revival movement on the centerpiece of the post-WWII Arab world. In keeping with this trend, the Baath Arab Socialist Party was founded in Iraq.

In 1957, the Baath party admitted to it Saddam Hussein, who later committed himself to underground activities in Syria and Egypt before participating in the 1968 military coup. After the coup d'état, the pro-West Alif administration was overthrown and Saddam rose to assume a leading role in the Party. In 1972, Iraq declared to nationalize the oil industry to free itself of Western control in economy and put forth

the theory of salving the Arabs through a secular revolution and unite the Muslim world. After Saddam Hussein was sworn in as the life-time president of Iraq, he found a strong backing force in the Baath party, armed forces, special agents and family rule and adopted a totalitarian approach to administration, which would gradually aggravate social conflicts. In consequence, there has always been a counter-Saddam political force and sentiment in Iraq.

The conflict between the two major ethnic groups—the Arabs and the Kurds—was far reaching and deeply rooted. At the conclusion of the World War I, the Kurdish region was supposed to be a state in its own right under the "Wilson National Self-determination Principle". Nevertheless, in the imperialist powers' attempt to divide the Arabs involved in the counter-British movement, the Treaty of Sevres was made to disperse the Kurds, who would later be "politically exploited" in Iraq, Iran and Turkey. Kurds in one country would often be cracked down by their own government, whereas receiving support from a neighboring state. The fallout of the British policy, i.e., to incite religious and ethnic conflicts and seek control over oil before their retreat from the Middle East, is most clearly showcased in Iraq. In fact, post-colonial Iraqis have never been united under the banner of expelling foreign influence and aggression.

2. Three political forces, four religious sects and shattered national consciousness

Iraq's religions and religious sects are primarily distributed geologically, with the Shiites accounting for 53% of the southern population, and the Sunnis 21% of Iraqis living in central and northern Iraq, and the Kurds in the northeast. While the Shiites are under the influence of Saudi Arabia and Kuwait, the Kurds are backed by Iran, Turkey and the West, and the Sunnis are locked in religious strife with the other two sects.

In religious terms, Iraq is a Muslim country, yet the fundamentalist Shiites and the secular Sunnis are widely divided over religious tenets, and different from the Kurds. In ideological terms, Arab revivalism and pro-Western democracy and liberty are in conflict. Gaping gaps in ethnical, religious and ideological resulted in an absence of well-recognized national consciousness, which, in the event of foreign invasion, would lend favorably to the establishment of puppet regimes.

3. Troubled relations with neighboring countries, internal and external military conflicts, international sanctions and exhaustion of comprehensive national strength

The Persians in Iran, an age-old bitter enemy of Iraqis, have been in conflict with Iraq over territory and estuary disputes. Though sharing the same faith, the Sunni-dominated secular regime in Iraq and the post-Shiite sect that has risen to power after the Islamic revolution were trapped in sectarian conflicts. The Turks, one-time ruler of the Arabs and Iraq in the efra of Ausman Turk Empire, have been assisting the Kurds in Iraq since the end of WWII and confronting the Iraqis over oil resources in the northern border with Iraq. Jordanians, though sharing closer ties with the Iraqis in terms of religion and ethnics, disagreed with the Iraqis regarding the approaches to unify the Arab world and attack the Israelis. In fact, Jordan has always been vigilant about Iraq's expansion ambition. Kuwait, formerly a province of Iraq and ceded by

the British colonists, was in the view of Iraqis a Western outpost in its attempt to further disjoint Iraq. Saudi Arabia, due to its fundamentalist stance and support to the Shiites in southern Iraq, also harbored a persistent animosity against Iraq. Of all its neighbors, Syria, similarly ruled by the Baath party, was perhaps the only country that befriended Iraq.

Given Iraq's intricate relations with Middle East countries, Iraq has incessantly been at war, either internally or externally. In 1962, 1965 and 1974, three wars were waged on the Kurds, with the second of which dragging on for five years. From 1980 to 1985, the Iran–Iraq war raged over the estuary dispute. By the war's end, the U.S.-supported Iraq has lost 300 billion dollars in damage and 700,000 in lives. Also in 1988, chemical weapons were used in an operation targeting the Kurds. Two years later, Iraq accused its Gulf neighbors of exceeding their respective production quotas and bringing down international oil prices to the detriment of Iraqi national interest. Furthermore, on the ground that Kuwait was capitalizing the "wok structure" and stealing oil from Iraqi oil reserves and that historically Kuwait was a province under Iraqi jurisdiction, Iraq launched a large-scale incursion into Kuwait. Iraq's violation of international laws and breach of moral codes was met with international condemnation and the allied countries' military intervention under the U.S. leadership. The war ended with disastrous consequences for Iraq—the Kurds declared self-rule in the North; A no-fly zone was imposed in the south; and an economic embargo was imposed by the UN and foreign aid to the country was cut out. For a sustained period of 12 years, Iraqis lived a deplorable life with food obtained through the UN oil-for-food program. Iraq's armed forces suffered an equally devastating blow. Heavy casualties were inflicted by the allied troops; the U.S.-led weapons inspection program deprived Iraq of the right to develop weapons of mass destruction; and foreign military aids were suspended. Among other factors that plagued the Iraqi troops were inadequate training, low morale, lack of spare parts and weapon attrition. As a result, in the Iraq War that ensued, the Iraqi troops would be unable to make full preparations and put up any effective resistance. The Iraqi army's chain of command would break apart, and the top brass would make erroneous strategic decisions and lose the will to engage the Americans.

Revelation II: Factors Affecting Post-war Reconstruction in Iraq

1. History

The Islamic nations and Muslim society's resistance to Western colonial rule over more than 100 years has spawned pan-Islamism and the national independence movement. During WWI and WWII, Arab countries won the battle for liberation and national independence, but were entangled in profound conflicts and territorial disputes resulting from the British and French colonizers arbitrary demarcation of national borders for the purpose of dividing the Muslim society. When the Cold War unfolded, Muslim countries were engulfed by the ideological and military confrontations between the two blocs. Currently, a complicated array of polities, ranging from feudal monarchy, juntas, Western democracy, secular Sunni regimes, to

fundamentalist theocracy and Islamic revolution regimes, coexist in the Middle East region. The U.S. scheme to model Middle East countries' political reform on Iraq stands no chance of success.

2. Religion

In the recent history of the Middle East, religion has always been the spiritual weapon to expel invasion from Western colonists and revive the Arab world. In keeping with social development, the Islamic revival movement emerged with the goal of creating rejuvenated and united Islamic states through a three-step strategy, i.e., national revolution—religious revolution—Jihad. Inspired by the theory of the revival movement, radical intellectuals educated in the West and young military officers in Iraq, Egypt, Syria and Libya resorted to military coups to overthrow pro-west monarchies, set up Islamic republics and found an league of Arab nations. In the case of Iran, fundamentalism removed the influence of Western commercialism and restored the order of Islamic society. Given the religious context, the Iraqi people's resistance to U.S. promotion of Western ideologies would arguably be rather fierce. It is highly unlikely that the U.S. would succeed in its effort to replace the political influence of Islam with the so-called "democracies".

3. Geopolitics

After the Second World War, Britain cracked down on the Jewish Zionist movement in the Middle East before it adopted the new imperialistic policy of provoking territorial and religious conflicts between the Arabs and Jews. Shortly afterwards, Britain extricated itself out of the Middle East quagmire and handed over the issue to the West-dominated United Nations, whose Resolution 181 (2) ignited five Middle East wars between Arab states and Israel from 1948 to 1982. For their strategic and economic interest, the U.S. and other Western countries have adopted political, economic and military means to divide the Arab joint front against Israel. After Egypt, Syria, Jordan, Lebanon's successive defeat in their frontal military confrontation with Israel, the Palestine Liberation Organization lost direct support from Middle East countries and was compelled to resort to guerilla warfare in its resistance effort. Later on, suicide attacks would naturally become the primary means for the radical groups to counter Israel and the U.S.

For a long time, the U.S. has been capitalizing on the sectarian differences in Muslim society to sow the seed of discord and panic in each and every Arab regime, which made it all the easier for the U.S. to exercise control over the region. Due largely to the U.S. fomentation of dissension, for instance, the Arab kings were under the threat of young military officers, military governments were menaced by religious fundamentalism, and the fundamentalist regimes were in turn imperiled by ethnic clashes. During the Cold War, the United States provided support and training to many anti-Soviet religious groups and personnel in the Middle East in order to obtain geo-strategic advantages. In the days to come, however, these groups evolved into anti-U.S. extremist and terrorist organizations. Given the track record of the United States and its establishment of military bases in the Middle East, in particular the Gulf region, the United States is not likely to withdraw from Iraq prematurely

this time. Iraq will be turned into a new "bridgehead" serving the U.S. manipulation of geopolitics.

4. Economy

Oil is the primary source of energy that sustains the development of modern economy. In the post-WWI era, the rapid economic growth in the West can be largely attributed to Western countries' acquisition of low-priced oil from the Middle East and cheap labor from colonies and semi-colonies in Asia, Africa and Latin America. At the end of WWII, the West granted the oil-producing states in the Middle East and the Persian Gulf in particular, political independence though retaining a tight grip on the region's oil. For a long time, the production and sales of oil was under the control of Western cartels. Statistics show that in the 1950s and 1960s, the West raked in a staggering total of 370 billion dollars by purchasing oil at two dollars per barrel and selling it at twelve. The 1970s of the twentieth century witnessed nationalization of the oil industry in the Gulf nations and the foundation of the OPEC, which would take upon itself to set oil prices and production quotas in the interest of the oil-producing states. In response to this development, the US began to adopt a new predatory policy, namely, manipulation of the oil prices through transnational companies, financial market, future and stock market.

The U.S. war on Iraq would enable international oil capital to regain control over Gulf oil and manipulate oil prices in a more direct manner. Before the dividend of the Iraq war materializes, the U.S. has yet to handle the ex-Iraqi regime's debt issues and all its international contracts. France and China, for example, had signed a 38-billion dollar oil contract with Iraq. Russia, in addition to its many contracts with the ex-Iraqi government, had also lent a colossus loan of 11 billion dollars to Iraq. In the case of Germany, its direct investment in Iraq and loan to the government amounted to billions of dollars. In late May, 2003, the U.S.-appointed Iraqi Minister of Oil Thamer Ghadhban declared that the oil exploitation agreements signed between the Saddam regime and the Russia-based Luke Oil Company would be terminated. Agreement with Chinese oil companies, according to Ghadhban, was likewise null and void. Evidently, the U.S. couldn't wait any further to seize the war's promised economic dividend.

5. The Palestinian factor

With the establishment of the State of Israel, the Western powers literally stabbed a dagger in the heart of the Arab world. After coming out of the Palestinian-Israel conflicts as a victor, Israel occupied a large portion of Palestinian territory, twice as much as what the Pro-Israel UN resolution stipulated. On top of that, Israeli troops pursued a policy of genocide and initiated terror attacks against Palestinian civilians, which resulted in the exodus of millions of Palestinian refugees to neighboring Middle East countries.[1] In 1965, the Palestinians founded the PLO (Fatah) and won sympathy

[1] "…Middle East countries": It must be noted that Western media, together with Hong Kong and Taiwan media on its bandwagon, often purposefully or inadvertently exclude from their reports the bare fact that Israel WAS the occupier and invader.

from Arab nations for their national liberation cause. However, U.S. political and military aid allowed the Israelis to gain the upper hand.

In 1977, after the signing of the Camp David agreement, Egypt negotiated a peace deal with Israel, breaking the Arab coalition and making it unlikely for the Palestinians to confront the Israelis in conventional warfare. With no other options at hand, the PLO gradually resorted to terrorism. Extremist organizations' first move was to assassinate moderate Arab government heads of state like Saddat. Soon the acts of terror escalated and terrorist cells became better organized and more international-orientated. A variety of terrorist attacks were launched against targets in the U.S. and other Western countries. In 1982, with the regular army of the PLO being enveloped by the IDF and evacuated from Beirut devoid of its heavy armaments, regular warfare was effectively over and the war of terror came on the scene. In the years that followed, PLO sympathizers took three different paths towards their common goal: joining hands with the PLO in its effort to combat Israel; committing themselves to the promotion of fundamentalism; or setting up international terrorist organizations. During this period, the U.S. even went so far as to arm terrorist cells (including Bin Laden's al-Qaeda in its infancy) and use them as proxies in its confrontation with the Soviet Union in Afghanistan.

Revelation III: Issues Confronting the US and Britain in Post-war Iraq

1. UN's role in the reconstruction of Iraq

What kind of role will the UN play in the reconstruction process? A leading role? A symbolically "important" role or a mere helper to clean up the mess? Given the reshaped international political landscape in the wake of the Iraq War and the inability of world powers to check the U.S. disruption of world order and its disregard for international rules of play, UN member states are expected to give top priority to safeguard their own national interest. Russians and French's rapid expression of their will to thaw frosty diplomatic relationship with the U.S. at the conclusion of the Iraq War, for example, is a good case in point. UN's power to maintain peace and stability in the international community, as evidenced by the recent UN removal of sanctions on Iraq on the proposal of Britain and the U.S., will further wane in the future.

2. Iraqi sovereign integrity

For fear of Kurdish independence in the north, which in turn would trigger anti-U.S. sentiment in Turkey, and the dominance of fundamentalism in the south, a likely scenario with the Shiites' rise to power, the U.S. can not allow Iraq to disintegrate. Turkey, Iran, Syria are both gravely concerned that Kurdish independence in Iraq would activate a chain of reactions in their own Kurds-inhabited areas. France, Germany and Russia do not wish to see any change to the current geopolitical status in the region due to Kurds-related issues in Iraq's neighbors. Given this context, the UN will be able to exert pressure to some extent and play a part in maintaining the integrity of Iraqi sovereignty, though the U.S. and Britain's leading role remains

unquestionable. The end result is probably that Iraq will nominally be an independent sovereignty consisting of three autonomous entities, viz., the Kurdish autonomous region in the northeast, the Sunnis-controlled areas in central and north Iraq, and the Shiite area in the south. In view of the fact that the three entities, apart from the influence of the U.S. and Britain, will be under the sway of other powers and neighboring states, the new Iraqi government will be nothing but a loose coalition of different political forces to be represented in the government in proportion to their respective influence.

3. Consequence of the U.S.–British control of Iraqi oil

Once the U.S. gains control over Iraqi oil, the U.S. and OPEC will be on an inevitable collision course over the issue of production quotas. Currently, Iraq's oil assets include a confirmed deposit of 215 billion barrels, 1,500 oil wells and the production capability of two million barrels a day. The U.S. plans to boost the daily Iraqi output to six million barrels at a cost of one dollar per barrel. (c.f. Saudi Arabia produces eight million barrels at two dollar per barrel, Britain's North Sea oil field pumps up oil at four dollars per barrel.) The U.S. oil strategy would arguably undermine the influence of OPEC and compel oil-producing nations in the Persian Gulf, the Middle East and other areas to lower oil prices. In addition, the U.S. will try to influence the EU oil market by limiting the share of German and French oil companies in the Gulf and hence their profits. The palpable economic considerations behind the Iraq War would necessarily drive Russia, China and Japan to strengthen cooperation in the production and transportation of oil in the Far East. To guarantee economic growth, it is imperative that major powers consider various means to seek control over oil resources.

4. Source of reconstruction capital and distribution of dividend

It is estimated that the reconstruction process in Iraq would require up to 100 billon dollars from a variety of sources. Under the economic drive of obtaining a slice of the reconstruction market, which involves such sectors as the oil industry, building industry, telecom infrastructure, transportation, public health, education, medical care and government institutions, many countries would seek to improve their relations with the U.S. In essence, the multi-billion dollar reconstruction project is a series of U.S.-manipulated contracting, subcontracting and bidding that would enable Western companies to control all economic resources of Iraq or rather, "privatize Iraq". For the Western contractors, Iraqi oil is the best mortgage for their investment, and U.S.-leadership in reconstruction the best "letter of guarantee". Under the cloak of "corporatization", Western countries would justifiably carve up economic assets in Iraq. In the field of Iraqi oil industry, the inflow of U.S. capital would pose such a potent threat to the oil producers in the Middle East and South America that the very foundation which "oil nationalization" rests upon may be shaken to a certain degree. In consequence, the oil industry in some of these countries are likely to make a U turn in their oil strategy and head for "privatization", offering an opportunity for the inflow of U.S. financial capital.

Revelation IV: U.S. Goals Attained Through the War and Ensuing Problems

In the wake of the 9/11 terrorist attacks, the U.S. "hawks", who were of the conviction that U.S. global hegemony or Pax Americana could be attained through military force, embarked upon the task of promoting the conception of "the U.S. empire". The war on Iraq somehow enabled the hawks to attain the following goals: 1. bypassing the UN Security Council in favor of U.S. unilateralism; 2. Adjusting U.S. global presence and implementing the preemptive strategy; 3. Toppling the Saddam regime, allowing for better U.S. influence in the Middle East and U.S. control of the Gulf region; 4. Finding a convenient excuse in the threat of WMD to justify the use of military force, even tactical nuclear weapons; 5. Tightening its grip over oil resources, delivering a blow to the growth of the Euro zone and sending a warning to the booming East Asian economic zone; 6. Promoting U.S. values and way of life through military force and showing U.S. disregard for other cultures and civilizations.

The attainment of a number of goals, however, didn't come without a price.

1. Political and economic costs

America's single-minded pursuit of a "crusade" on Iraq has made itself the enemy of many. It has to pay the war bill all on its own and face worsened relations with the EU and Russia. Consequently the EU unification and expansion of NATO digressed from the designed path of "containing Russia", and Russia capitalized on this opportunity to improve its relation with Europe. Among other fallouts of the Iraq war and U.S. "unilateralism" are the ominous cracks in the anti-terrorism coalition, EU and world-wide resistance to soft-power conceptions of "democracy" and "liberty" that Joseph Nyer has been advocating. The global anti-U.S. sentiment, largely a response to the Bush Administration's bulling policy, is such that some pro-U.S. governments will have to face the dual challenge from both anti-war groups and the opposition party.

Economically, a big question mark is raised over the revival of U.S. economy as huge amount of foreign capital is flowing out of the U.S. market. The U.S. superpower rests upon two pillars—military supremacy and inflow of capital, the latter of which, put in a different way, simply means "issuing an excessive amount of dollars without the risk of depreciation". In the U.S. pursuit of absolute military supremacy, deficit finance is needed to ensure that U.S. military spending is higher than the military budget of the world's next 15 largest spenders combined. In 2004, for instance, the U.S. military budget amounts to 399.2 billion, or 1/3 of the world's total. High military spending and deficit budget worsened the financial status of the U.S. and resulted in "weak dollars". To secure a constant inflow of finance capital, nevertheless, America needs to make the greenback remain strong and attract international buyers of U.S. bonds and securities.

In a metaphoric bit, America is a "knife-wielding loan shark" who, with its low domestic inflation rate, low deposit rate, credit-sustained consumption and mind-boggling consumption of energy and resources, literally devours other countries' share of global resources and fortune on credit. The U.S. is currently in the face of a stark economic picture as an increasing amount of international capital is flowing

to Asia and Europe. This outflow threatens to undermine the economic foundation of the Super Power to an unprecedented extent. The U.S. counter-terrorism posture in the wake of the 9/11 terrorist attacks, in actuality, is meant to deliver a blow to the Euro zone, slacken economic growth in East Asia and control the flow of international capital, or simply put, to achieve its economic goals with military prowess.

2. Instability in the Persian Gulf and the Middle East

The U.S. strategy to reshape and transform Muslim society and Islamic regimes in the wake of the Iraq war will be built largely on military forces. Iran, Syria and Saudi Arabia will therefore be confronted with constant threat from US troops stationed in Iraq. In the meantime, fundamentalism is likely to gain momentum, hard-core groups and extremists in the region will be granted an opportunity to exert their political influence, and a regional anti-U.S. and anti-globalization movement will probably surge.

3. Uncertainties in the reconstruction of Iraq

During the reign of Saddam, Iraqi oppositions were mostly politicians in exile or U.S.-backed dissidents who were found wanting in public support and particularly lacking religious foundations. The U.S.-sponsored Iraqi interim government, therefore, will find it harder to win recognition from the Arab world. Driven by public will, the new Iraqi government formed after considerable political strife is also likely to be discordant with the U.S. or even go against the U.S. administration.

4. Possible increase in terror activities on U.S. targets around the world

Anti-war and anti-U.S. sentiment, which is a natural and common occurrence in the Arab world, may flare up when the time is ripe, given that the cells of bin Laden haven not been eradicated yet, the Taliban operatives have shown signs of making a comeback, and that fundamentalists are amassing their strength. The humanitarian disaster that is brewing in Iraq by the U.S. will undoubtedly give rise to more terrorist attacks. The recent bomb attacks in Saudi Arabia and Morocco testify to the truth in the Egyptian President Mubarrak's prophesy—100 bin Laden will emerge in the Arab world after the U.S. war on Iraq. America's endeavor to eradicate terrorism only spurred more acts of terror targeting the U.S. The root cause of the current dilemma lies in the unjust world order and the U.S. and Western exploitation, suppression and predation of the third-world countries. World peace is nothing but a pipe dream without first writing a prescription to the afore-mentioned issues.

5. Unavoidable proliferation of WMD

The end of the Cold War brought an end to the confrontation and mutual check of the two blocs as well as the mechanism of MAD (Mutually Assured Destruction). As America came out of the Cold War as the one and only superpower and adamantly invaded Iraq, the anti-war forces around the world were chilled by a sense of powerlessness. The universal rules of play for civilizations lay in ruins, yet there was

nothing the international community could do about U.S. supremacy and unjust acts. With the rules of jungles back in play on the international arena of politics and the shattering of a relatively rational and stable world order featuring check and balance, a multitude of small players see in the development of WMD (including nuclear, biological and chemical capabilities) their only way to cope with hegemony and survive against the mounting odds of "unsymmetrical war", "exponentially superior military force" and "unrestrained power of war". The recent decision of the United States to resume the production of small-yield nuclear weapons and apply them in combat will further provoke other states into the formulation of countermeasures. Military races are looming large. In all fairness, it is inequitable to blame any non-nuclear states for developing nuclear weapons and unfair for any major power or group of states to single-handedly determine which state is a responsible player or what the standards of being responsible should be. The old saying that "even a beggar is in need of a stick to ward off the dogs" seems to relate to the current situation. In the face of bullying acts and realistic threats, an increasing number of states are aware of one truth, namely, to avoid being the victim of the U.S. "preemptive strategy", to win the respect of one's rivalry, and to gain an equal footing on which talks can be held, the capability to deliver a deadly blow to the enemy is a prerequisite.

6. Formulation of new war concepts on the part of other powers and minor players

The U.S. pursuit of "non-contact war" and "zero casualties" through military high-tech inventions is bound to provoke other powers, who aspires for "symmetrical capabilities", into a new round of military race featuring the vigorous development of high-tech armaments and highly efficient lethal weapons. In the case of lesser powers, given their stark inability to fight back in frontal confrontations, they will embrace war modes like "complete contact suicide attack" that blurs the line between civilians and servicemen and the front and rear. The end result would be "complete contact without a front line", the application and development of WMD and "devastating total casualties". If the U.S.-endorsed mode of war keeps developing by drawing momentum from current high-tech inventions, devastating weapons and the suicidal mode of combat will logically step on the stage of war. This scenario is undoubtedly a tragedy for human civilization. For all the evolution in human thoughts and fruits of science and technology, humanity would end up in self-mutilation, self-destruction and self-inflicted annihilation. If this scenario turns out to be true, every nation, religion and civilization has the right to raise the question over the issue below—which mode of civilization, set of values and way of life can better satisfy the human need to survive and develop?

Revelation V: U.S. Postwar Middle East Policies and Measures

The post-war U.S. strategy on the Middle East, featuring transformation of Islamic society, support to pro-U.S. regimes, mediation in the Palestinian-Israeli conflicts with its newly proposed Middle East roadmap, eradication of acts of terror, control of oil resources, prevention of WMD proliferation, etc., is an organic part of its global strategy. More specifically, the U.S. policies include:

1. Exert pressure on Saudi Arabia, Iran and Syria

By resorting to economic means like lowering oil prices and threatening to withdraw U.S. troops from Saudi Arabia, the United States will compel the Saudi authorities to cooperate with U.S. crackdowns on Islamic fundamentalists in the country. In the case of Iran, the U.S. is likely to coerce its government into giving up its nuclear armament programs through military intimidation and economic sanctions. Syria, similarly, will be compelled to change its anti-U.S. policies due to overwhelming U.S. troops on its borders.

2. Profiteer economically in post-war reconstruction by handing out reconstruction projects

The U.S. is not likely to single-handedly pay the bill of post-war reconstruction, which amounts to hundreds of billions of dollars. Apart from U.S. allies, who will pay some of the bills handed out by the White House, the Untied Nations is also a desirable partner to share the financial burden. The U.S. total control over the bidding of all types of construction projects will enable U.S. companies and pro-U.S. countries to profiteer to the largest extent possible and proffer the White House a huge "carrot" with which it can wrench concessions from some countries in their domestic and foreign policies.

3. Influence Islamic society with Western capitalist conceptions of free economy and values of "democracy"

By augmenting investment in Islamic countries, establishing a private economic system featuring U.S.-dominated corporations, and hard-selling concepts like "economic life above religious beliefs", "democracy above nation" and "human rights above sovereignty" and promoting Hollywood-style entertainment as well as corruptive Western culture, the U.S. aspires to transform Islamic beliefs, ethics, traditions and customs.

4. Adopt a hard-line policy on both parties involved in the Palestinian–Israeli conflicts

As it turned out, the "Middle East Peace Roadmap" readily proposed by the U.S. in the wake of the Iraq War was mapped out to convey the "hard-line" stance of the U.S. to both Israelis and Palestinians. While the U.S. demanded that Israel make substantial moves to reduce its encroachment and occupation of Palestinian territories, it also pressed the Palestinian authorities to cooperate with the U.S. and Israel in their "counterterrorism" campaigns and to negotiate with Israel over a solution to their conflicts under the guiding principle of "land for peace", thereby weakening the terrorist organizations in the Middle East. After its release of the Peace Roadmap and hard-line policy, the U.S. Middle East strategy shifted dramatically from the prewar "avoidance of intermediation in the Palestinian-Israeli conflicts" to "active engagement in the post-war Middle East peace process". This U turn in policy was made in the hope of attaining multiple goals. First, the White House hoped to tackle the root of terrorism—Palestinian–Israeli conflicts and eradicate anti-Jewish and anti-American

forces. Second, it intended to mitigate the confrontation between the U.S. and Arab countries over the war on Iraq. Third, by implementing its policy of "unilateralism" and bypassing the EU, UN and Russia—other players of the "Four-party Middle East Mechanism", the U.S. intended to highlight its leadership role in the region. Fourth, it hoped to make mischief and sow discord among different Palestinian factions, create conflicts and disintegrate anti-Jewish forces. If the U.S. scheme works out, the geopolitical benefits obtained from the Arab states would be immediate and phenomenal.

5. Impose U.S. military intervention on Islamic countries in the Middle East and North Africa in the name of counterterrorism

In the name of combating terrorism, the U.S. has been exerting pressure on Saudi Arabia, Algeria, Somali, Sudan and Libya one after another. U.S. military presence in the Gulf and Turkey will therefore be reduced gradually and transferred partly to North Africa and partly to the Asian-Pacific region.

Revelation VI: Post-Iraq War U.S. Realignment of Strategic Focus and Its Impact on Situation Across the Taiwan Strait

From short-term and long-term perspectives, the U.S. war on Iraq would affect China's effort to solve the Taiwan issue in a number of aspects. While the U.S. pushes forward with its plan to "digest" Iraq, intimidate Iran, Syria, Saudi Arabia, adjust relations with major powers like Russia, France and Germany, and mediate the Israeli–Palestinian conflicts, it simultaneously implements a strategic redeployment in the Asian-Pacific region. With the U.S. readjustment and realignment of its strategic assets after toppling the Saddam regime, in particular the U.S. redirection of its strategic focus on Central Asia and Southeast Asia in the name of "counterterrorism", many hidden geopolitical factors in the Asian-Pacific region would surface. Central Asia and Southeast Asia are as much blessed with rich oil and natural gas reserves as it is cursed with ethnic and geopolitical conflicts and factors of instability—India and Pakistan's territorial disputes over Kashmir, conflicting claims of sovereignty for islands and reefs in the South China Sea, to name just a few. In the event of deeper U.S. involvement in the area for its proclaimed causes of "counterterrorism" and "maintaining regional security and stability" as well as its undeclared ulterior motives, China's implementation of its Pacific strategy and its endeavor to solve the Taiwan problem would be counteracted with considerable strategic pressure from the U.S.

1. As the U.S. redirects its strategic focus on the East, China will be confronted with a more complicated security situation in its endeavor to solve the Taiwan problem

The 9/11 terrorist attacks disrupted U.S. global deployment and compelled the Bush administration to shift its strategic focus on "counterterrorism" and crackdown on "evil axis states". Out of his "counterterrorism" needs, Mr. Bush Jr. sought cooperation from China and relaxed containment against China—a policy he has been

pursuing with growing efforts since he came to office. As the war on Afghanistan unfolded, the U.S. military forces gained easy access to the Caucus and Central Asia, and successively established 13 military bases in several member states of the Commonwealth of Independent States. Prior to the war, the U.S. military confined itself to negotiating plans of joint war games with central Asian countries. U.S. presence in the region, coupled with its military deployment in west Pacific, north-east Asia (South Korea and Japan) as well as the military prowess of the Taiwanese secessionists, put China in a Scylla and Charybdis dilemma. With the success of Bush's toppling the Saddam regime, U.S. strategic pathways in the Middle East, the Gulf region and Central Asia are connected and serve as important links in the U.S. "Atlantic-Pacific Strategy". From the perspective of military geopolitics, U.S.-controlled Iraq and Afghanistan, together with Turkey (West Asia) and India (South Asian continent), constitute a mutually-supportive combination of triangles which serve to radiate U.S. influence on "three continents and five oceans", namely, Asia, Europe, Africa, the Mediterranean, the Black Sea, the Caspian Sea, the Arabian Sea and the Indian Ocean. The U.S. strategy for the western hemisphere, however, still covers a more extensive area and far more strategic points and locations.

2. The U.S. redeployment of troops in Asia will result in the formation of a chain of small-scale yet highly-mobile military bases

From the U.S. government and military's recent disclosures of U.S. plans to adjust military deployments in Asia, it is not hard to discern the U.S. intents and depict an outline of its strategies. First, U.S. troops stationed in South Korea and Japan will be reduced and "elitized" to allow the two countries to improve their indigenous military forces. Second, the U.S. will make a comeback to Southeast Asia and increase the number of military bases and springboards in the South China sea, strengthen its military presence in Malaysia, Singapore, Indonesia and Thailand in the name of counter-terrorism, and station troops in the Philippines and Vietnam. Third, the U.S. is expected to re-establish the Cold War network of military bases consisting of a chain of islands in the west Pacific, to maintain Australia's position as a "bridgehead", and to build an Asia-based mobile strike force that is compact, agile and fast-responding. Once the U.S. military deployment in East Asia is completed, the U.S. military will be able to dispatch formidable "mobile military groups" to every part of the world from its military networks in all geopolitically significant areas, in particular its military bases located in key strategic points. These moves are reflections of the digital age and informationization on military strategy.

3. The U.S. approach to the nuclear crisis on the Korean Peninsula will affect the situations across the Taiwan Strait

The United States tried every means possible to avoid bilateral talks and the conclusion of a peace agreement with North Korea. Instead, it endeavored to solve the nuclear crisis on the Korean Peninsula within the framework of multilateral negotiations involving China, Russia, Japan, South Korea and the UN. In a way, the U.S. strategy linked the nuclear crisis to the so-called security issues across the Taiwan Strait. The implicit strategic goal of the U.S. seems to be that "Japan will

be given the green light for nuclear armament and the US military alliance with the Taiwan authorities will be strengthened if North Korea keeps developing its nuclear capabilities." In recent years, U.S. hawks have been delivering a message to the same effect—the U.S. is ready to resort to military means to respond to North Korea's nuclear armament program. If North Korea collapses, it can be predicted that the joint forces of the U.S., South Korea and Japan will immediately approach China's northeast borders. In addition, the U.S.-controlled Korean Peninsula, the Japanese isles and Taiwan would pose a serious threat to China's well-developed coastal areas, east, south and northeast territories, particularly to China's strategic and geological assets like heavy industrial areas in the Northeast, the Liaodong Peninsula, political economic and cultural centers of Beijing and Tianjing, the Shandong Peninsula, Jiangsu and Zhejiang provinces in East China. As of today, China plays a leading role in solving the Korean nuclear crisis, and the U.S. is of the belief that China plays an indispensable role in denuclearizing the Korean Peninsula and changing DPRK's stance. Given the fact that the issue of DPRK involves a number of stake-holders (China, Russia, the U.S., the two Koreas), that the relations between DPRK and South Korea and the U.S. are fairly tricky, and that George W. Bush is confronted with the daunting task of reelection, the outbreak of a war in the area would inevitably lead to a "lose-lose" scenario.

4. The U.S. is likely to step up support to Taiwanese secessionists during certain periods of time

During the general elections of Taiwan, for example, the U.S. is likely to give clearance to Chen Shuibian's visit to the U.S. or stopover in the U.S., increase the level of military sales to Taiwan and support the Chen Shuibian administration's secessionist rhetoric, agitate the relations between Taiwan and mainland China, prompt the Taiwan authorities to expedite its "referendum to change the status quo on independence reunification" in order to contain the growth of mainland China and help Taiwan to secede through democratic means. In the event of U.S. military intervention in the conflicts across the Taiwan Strait triggered by the Taiwanese secessionists' political gambles, the intent of the U.S. strategic deployment will be self-evident. U.S. military presence in the Middle East (Iraq), Central Asia (Afghanistan), Northeast Asia and East Asia (Japan and South Korea), South Asia (India) and the ASEAN countries, under such circumstances, would act in concert with the U.S. operation in the Taiwan Strait to implement its containment strategy against China.

5. The U.S. may resort to a variety of new strategies to contain mainland China

Given China's permanent membership on the UN Security Council, its solid stature as a recognized global power and its considerable nuclear retaliation capability and continuously growing national power, the Untied States is not likely to rashly risk an all-out containment against mainland China. Moreover, China's commitment to the diplomatic policy of "Independence and autonomy", its call for the realization of a "democratic international order" in the process of globalization and establishment of a just and rational international political and economic order through

mutual development, as well as its active involvement in the international community's efforts of mediation, are increasingly winning approval, support and respect from the international community, including men of insight from the U.S. Despite this, however, there is no escaping the fact that the U.S. has always been viewing China as a counterforce to its ambition of global hegemony due to ideological differences. Though the U.S. will very probably continue its policy of engagement and seek to improve relations with China after attaining its goals in Iraq, the likelihood of enhanced containment on mainland China can not be excluded.

U.S. containment may come in a variety of ways.

1. Continue the policy of "peaceful transformation" and at the same time exert greater diplomatic, military, in particular economic pressure on China. China imports in excess of 70 million tons of oil annually. Its lack of strategic oil reserves and susceptibility to fluctuations in oil prices will constitute a direct threat to China's economic growth. Other issues include trade deficits with the U.S. and WTO trade disputes.
2. Tighten up strategic containment on mainland China from all directions, i.e., Central Asia (the pro-U.S. Afghan regime), South Asia (India), Northeast Asia and the Taiwan Strait. Specifically, the U.S.–Japan security alliance will be further strengthened; more U.S. support will be identified in Japan's ascension to a military power and India's confrontation with China; the U.S. will seek to control Pakistan by writing off its debts and offering more aids, sabotage the strategic partnership between Russia and China, and to alienate the ASEAN countries and China with the establishment of a security mechanism and joint military exercise mechanism with the former in a time when the two parties are engaged in disputes over the islands in the South China Sea.
3. Shore up efforts to promote Western values and nurture pro-U.S. force in every Chinese social stratum and every walk of life. Through the promotion of such conceptions as "healthy force", "responsible force", "knowledge elite", "social elite", "friendly force", "democracy values more than national interest", "authoritarian regimes can be overthrown with international force", the U.S. wishes to see the gradual materialization of the division and estrangement between different Chinese social strata, regions and ethnic groups.
4. Exert pressure on China over the issues of Tibet, Taiwan, human rights and WMD proliferation. Given the U.S. and China's disputes and divergence, the scenarios of U.S. political pressure, economic threat and diplomatic intimidation and military blackmail cannot be excluded under some circumstances. To steer away from the dire prospects, it is best for China to adopt a "justifiable approach", handle the situation "with care and craft", rally the spirit of the nation and unite its people in defense of national interest.

11.3 The Dust-Laden Truth—Discourse Power of the Underprivileged in International Conflicts

The concoction of factors behind the U.S. war on Iraq have already been accounted for by various schools of scholars. However, this astounding event still deserves in-depth interpretation from such perspectives as historic development, international political system and the interactions between civilizations. In the framework of geopolitics—the most fundamental of traditional international relations theories—the current section sheds some light on the political and economic contentions and competitions between various modes of civilizations in the twenty-first century by examining both the short-term/apparent factors and long-term/underlying reasons.

11.3.1 Germany's Persian Gulf Strategy and Its Historical Rivalries with the U.S

Iraq used to be the cradle of the "ancient civilization of Mesopotamia between the Tigris and Euphrates rivers". In the thirteenth century, Baghdad—the city of Gold in Islam and one of the world's three metropolises in the eighth century B.C.—was reduced to ruins by the Mongolian calvaries and later conquered by Turks. Baghdad remained under Turkish and British rule in succession for several hundred years. It was not until the first half of the twentieth century that Iraq won conditional national independence. In the latter half of the century, Iraq became a full-sovereignty state through the "Baath Party", but only to find itself in the whirlpool of the Soviet Union-U.S. fight for global hegemony. The dictatorship of Saddam, coupled with religious and ethnic conflicts and Iraq's troubled relations with its neighbors brought endless wars and disasters to the Iraqis.

The reason why Iraq is always coveted by superpowers lies in its rich oil deposits (200 billion barrels in proven deposits). Given Iraq's oil deposits and geopolitical location, the Gulf War is not a war of its own making. Its fate is predestined. The clashes between the East and West, as Saddat put it, "will rage on and on as long as rich resources still bury deep underneath and the fertile land of the Orient keeps flowing milk and honey." With the conclusion of the Iran-Iraq war in 1991 and the collapse of the Soviet Union, Iraq saw a drastic increase in its power in the Gulf region, and invaded Kuwait at such excuses as war debt repayment, oil exploitation and production quota, traditional territorial dispute. The Iraqi move triggered the Gulf War that would end in the U.S.-British control of its northern territory, the imposition of a no-fly zone in the south and economic embargo and UN-imposed international sanctions. In 2001, the U.S. capitalized on the 9/11 terrorist attacks and overthrew the Taliban regime in Afghanistan through its "War on Terror", establishing military presence in Central Asia and the Caucus region and setting foot on the area with the world's second largest oil reserves and deposits. The March of 2003 witnessed George Bush Jr.'s military operations on Iraq in the name of elimination of Iraqi

weapons of mass destruction despite objection of the UN security council and the UN weapon inspection team's conclusion that there was no conclusive evidence regarding Iraq's possession of WMD. In so doing, Washington attained its strategic objectives of (1) establishing new strategic footholds in the Gulf region in support of its global strategic interests; (2) controlling the world's largest oil-rich area; (3) promoting U.S. political and economical patterns in predominantly Islamic regions; and (4) implementing the "preemptive strategy" and unilateralism to shape a world order in which the U.S. enjoys unchallenged hegemony.

The advent of combustion engine through technological revolutions in the twentieth century ushered in the "century of oil". One major reason behind the failure of the German, Japanese invasions in the 1930s and 1940s can be pinpointed at their severe shortage of oil and other resources of strategic importance. As of today, due to its applications in the energy sector, the petrochemical sector and its role in the global financial and futures market as an important index component, oil has become a substance on which the very existence of humanity rests, a basic resource pivotal to economic growth and prosperity.

Oil from the Gulf region elevated Britain—a combustion engine civilization—to hegemony at the turn of the twentieth century. Similarly, the U.S. global hegemony—an oil-finance empire—was also made possible in virtue of Middle East oil. The ultimate economic goal behind a series of U.S. military, political and strategic moves, therefore, points to "petroleum". Be it the Afghan war, the Iraq war, the military coup in Venezuela—the top oil-producing country in South America—or U.S. diplomatic moves in West African countries where oil deposits have been proven, oil is among the many pursuits of the White House.

To control and seize oil, tactics and strategies do make a difference. Why were Germany and Japan, neither of which is rich in oil, able to resurrect in the ashes of the Second World War? Why did the oil-rich former Soviet Union disintegrate? In the case of Germany and Japan, economy was developed in the preceding five decades on the basis of oil sought through non-military means. China, similarly, has been developing its economy by purchasing oil from the Middle East. Given this, why did the U.S. insist on military means rather than regular international trade in its effort to seek oil-related benefits?

Until the benefits of America's "Central Asia oil strategy" (to control the land pathway of oil export), measured both in economic and strategic terms, materialize, the U.S. war in Afghanistan would remain to be a mere "counter terrorism" or retaliatory move in response to the 9/11 terrorist attacks. Large-scale U.S. military incursions in Afghanistan and the ensuing U.S. move to set up military bases in Central Asia (Tajikistan, Uzbekistan) and the Caucasus (Georgia), almost brought immediate benefits to U.S. manufacturers of arms and armaments and somewhat alleviated unemployment by stimulating related civilian industries. The economic consideration behind U.S. strategies and schemes, which was tacitly concealed so as not to raise the suspicion of the variety of media and risk being unveiled, was not spotted by global media in time.

By 1991, with a total deficit of four trillion dollars resulting from eight years of military expansion and the colossal budgets for the Star War project during the

administration of Ronald Reagan, the U.S. economy faced a crisis no less than what had crippled the Soviet Union. Military operations on Iraq in 1991, however, not only offered the U.S. an outlet for its huge military inventory, but also wrenched 60 billion dollars in war expenditures from Saudi Arabia, Germany and Japan. On top of this, new orders for arms were placed to the U.S. military-industrial complex in the wake of the war, giving rise to a new economic boom and Revolution of Military Affairs (RMA). When the Gulf war was over, American companies also won hundreds of billions of dollars in reconstruction contracts in Kuwait, enabling the U.S. to shake off the looming economic recession imposed by the U.S.–USSR military race. In a way, while the Americans were able to rake in huge profits through its war machine and had its bills of military race shared by Japan and Europe, the Soviets' eight-year-long war in Afghanistan and age-old military race with the U.S. was nothing more than "throwing money down the toilet". Moreover, confrontations between the Soviet Union and China had lessened strategic pressure on the U.S. in that Soviet armed forces in the Far East were held at bay.

Considering that China's help can be translated into less economic cost for the United States, China is supposed to be "rewarded" with the solution of the Taiwan problem. The political incident in June 1989 nevertheless offered the White House an opportunity to highlight Sino–U.S. differences in ideology and an excuse for its refusal to pay the Cold War dividend rightfully due to PRC. The U.S. policy then instituted was one of "sanction, isolation and containment by playing the Taiwan card". China was denied a good chance to solve the Taiwan problem by "settling the bills" with the U.S. at the conclusion of the Cold War.

11.3.2 The US Finance Empire Built by Military-Industrial Interest Groups

Excessive profits derived from arms trade represent a pillar sustaining the U.S. economy. During the two World Wars, by selling huge quantities of weapon and armaments, logistic supplies, foodstuff, raw materials and necessities of life as well as offering loans and capital, the U.S. raked in huge profits. The implementation of the Marshal Plan in 1945 allowed the U.S. to dump excessive war materials, shape European consumers' taste, determine the mode of economic growth of West Europe and create an enormous market for U.S. products in Europe in Washington's effort to bolster the reconstruction of Europe. Meanwhile, under the framework the NATO, the U.S. was able to export weapons and armaments to a huge market and benefit considerably in monetary terms. In addition, the military race with the Soviet Union helped the U.S. run its military industry on a colossal scale and make huge profits through indirect or direct involvement in a whole array of wars and conflicts. President Eisenhower, who had been engaging himself in planning, managing and running the logistic sector of the U.S. military industry, warned the U.S. people against "the two-headed, profit-driven monster of the military-industrial complex"

upon leaving office. In the two terms of Reagan from 1980 through 1987, by working out the Star War project, dedicating hundreds of billions of dollars in the R&D of military high-tech and expanding the procurement of weapons from traditionally "civilian industries", Reagan revived the U.S. military industrial sector that had for a time been sapped and depressed after the Vietnam war. The two-headed monster of military-industrial complex has been growing virulently ever since.

In the two terms of Bill Clinton, his administration shrewdly adopted an economic policy that featured the application of military high-techs in the civilian high-tech industries and the redistribution of social wealth. Thanks to the "New Knowledge Economy", the younger generation of Bill Gates was able to amass wealth at a mind-boggling rate, some of the economy-related social problems and conflicts were mitigated, and once overwhelmingly dominant traditional industries and capital were overshadowed by the information industry. This period coincided with the rapid development of the IT industry in developing countries like China. The demand for computer hardware and software was such that the U.S. IT industry enjoyed a six-year-long business boom.

The IT boom, nevertheless, had three unexpected effects worldwide.

- The extensive application of computers to literally every sector of production and field of life yielded improved productivity and efficiency, which in turn resulted in heavy job losses and the supersession of work force.
- The export of U.S.-made computers stimulated rapid industrialization in developing countries and regions, which in turn enabled these countries to compete for the international market in traditional manufacturing sectors.
- The flow of capital was sped up, new industries kept springing up and economic bubbles recurred.

Knowledge elites such as Bill Clinton and the new generation of vested interest holders like Bill Gates have already been aware of the three crises. Their prescription was simply to invest a portion of the profits gained from the computer market to the R&D, production and sales of sophisticated weapons, to restart the "Star War" project initiated by the Reagan administration by renaming it the TMD and NMD programs, bolster the "information-military" mode of economy with hundreds of billions of dollars in investment and try to attract EU and Asian buyers for its products.

The repeated failure of the U.S. missile defense technologies in tests, nonetheless, flinched prospective international investors. Considering the MIRV (Multiple Independently Targetable Reentry Vehicles) missiles in Russia and China's inventory, which are considered insurmountable to missile defense technologies, the U.S. would face more hurdles and obstacles in its missile defense program. Under the combined pressure of deficit budget, dwindling manufacturing sector and grave economic problems, which constituted a straight threat to U.S. military-industrial complex and the finance capitalists, Mr. Bush Jr. and neo-conservatists (the hawks) started to consider implementing the plan to attack Iraq, which would benefit the U.S. with profits from Iraqi oil and military sales, and help alleviate the economic crisis confronting Washington.

This point of view, however, represents a relatively superficial theoretical account of the U.S. strategy. Deeper underneath are important facts worth contemplation.

First, what lies behind the massive profits the U.S. has gained through arms sale is by no means sheer business transactions involving arms and armaments. Rather, it is a form of "credit export" typical of the U.S. "military–industrial–finance" civilization, viz. lending loans to other countries for the purchase of U.S. arms and military supplies; U.S. domestic industries prosper as a result of the export; prosperity of the U.S. market attracts a constant inflow of foreign capital; the U.S., as the perpetual money-lender, keeps collecting interests on the loans.

Second, in both of the two World Wars, Washington cleared up the mess with its "duel" with Germany after the latter had inflicted heavy losses on the traditional big threes (Russian, France and Britain) and had been significantly weakened in the course. In this process, the U.S. controlled its allies' financial system through the sale of arms and provision of loans, in other words, credit export, before joining hands with them in defeating their common foes.

The U.S. civilization—a "military–industrial–financial" complex—has been dominating the international arena throughout the twentieth century. But this very truth has been kept out of sight by various theories of international relations and ideological struggles. To make it worse, the U.S. exclusive control of the news media and academia has totally muffled the voice of truth. Yet another factor lies in the reluctance of countries on the receiving end of U.S. benefaction to think ill of U.S. intentions out of their gratitude mentality. In the wake of the First World War, for example, Western Europe literally repudiated some of its war debts to the U.S. During the Second World War, the Lend-Lease Plan enabled the European allies to defeat the Nazis and hence imbued the Europeans with a sense of gratefulness. After WWII, the U.S. furthered its move by offering aids to Western Europe through the Marshal Plan, a variety of government aids as well as loans to a multitude of countries via the IMF and the World Bank. Given this, the beneficiaries would not reveal or explore the intent and motives of the U.S. behind its "capital export".

In Rogue States, a book published in 2000 by a distinguished U.S. scholar Noam Chomsky, U.S. global hegemony was analyzed and criticized in every aspect. However, Chomsky still argued for maintaining the Bretton Woods System, which was established in the wake of the 1944 summer summit of finance ministers from 40 countries and global elite enterprises. With the creation of the IMF and the World Bank in 1947, the U.S. "credit export" was institutionalized and soon sprawled worldwide.

11.3.3 Germany Versus the U.S.—A Historical In-depth Analysis

The U.S. "military–finance" civilization grew out of the two World Wars. In the wake of the First World War, the world's major powers carved up the Austria-Hungary Empire by inciting "national self-determination" in Eastern Europe, where

the Slavic-Orthodox peoples had been harboring a long-term animosity against Germany. After the Second World War, the ideological conflicts between the two blocs headed by the U.S. and USSR, coupled with the global Jewish media's relentless campaign to promote the "anti-Nazism consciousness", Germany's role during the past several decades, underlined by its defeat in the two World Wars, was totally negative. In both theoretical and cultural terms, there was no room for Germany to defend itself. If examined dialectically, the mainstream theories concerning the U.S.–Europe relations are full of gloss and U.S. points of view. The truth has been concealed intentionally or unintentionally.

At the 12th anniversary of German reunification (July, 2002) and the second anniversary of Germany's relocation of its capital back to Berlin, Immanuel Wallestien, a scholar of the school of liberalism, summarized the history of Germany in the past 300 years with an article in Diplomatic Quarterly. In his non-orthodox and astounding view, the two World Wars in the twentieth century can be seen as the second "Thirty Years War" involving the U.S. and Germany alone. Two arguments of the article seem to deserve particular attention. First, Fascism and the persecution of Jews were not regarded as the key reasons of the war. Second, Germany and Austria's situation in the two World Wars—being surrounded by Britain, France and Slavic countries—can be interpreted with the strategic model of the "Thirty Years War", i.e., the German (Holy Roman) Empire being trapped by France, Britain and Russia in the seventeenth century.

In March 1999 the U.S. and NATO intervened in the conflicts in Bosnia Herzegovina and Kosovo with an all-out air raid on Yugoslavia under the banner of "human rights above sovereignty". Western media's analysis then pointed out that for the first time in the past 300 years, the system of international laws established in 1648 with the recognition of the conception of "national sovereignty" in the Treaty of Westphalia was shaken. The Treaty of Westphalia, which put an end to the Thirty Years War, was an epoch-making document. The war that raged on for 30 years from 1618 to 1648 was fought between the middle-class protestants, a creation of the 1517 Martin Luther religious reform in response to the corruption of the Roman Catholic church, and the old-school Catholics in the Holy Roman Empire. With the progress of the war, Protestant Denmark and Sweden were goaded into a joint attack on the German Empire. When the war was concluded, the world was changed in three aspects:

- The middle class protestants fighting for the elimination of feudal ethics, economic liberalism and establishment of the protestant ethics of money gradually gained the upper hand. Following Britain, Holland, Switzerland, Denmark and Sweden embraced Protestantism in succession. With the foundation of the United States under the guidance of Protestantism, Western capitalist civilization and the introduction of democratic politics gradually became full-fledgled and attained global influence.
- The survival of small countries like Holland and Switzerland alongside their giant neighbors testifies to the establishment of the "balance of power" principle. In

Europe, no single power is allowed to enjoy exclusive supremacy. (Napoleon's attempt to unite Europe therefore was destined to fail.)

- The above-mentioned two principles, coupled with the introduction of tariffs in international trade, fostered the conception of "sovereign state" and gradually developed into a universally recognized international system once combined with international laws postulated by Holland's Grotius.

The German race, living under suppression and the influence of three European political initiatives, was compelled to transform (the split of Germany and Austria). Its effort to re-ascend, however, was thwarted by the two World Wars (or another Thirty Years War) and ended in the split of Germany into East and West Germany for more than four decades.

During the two Thirty Years War, the geopolitical circumstances differ considerably.

In the seventeenth century, the Holy Roman Empire was confronted with the powerful Islamic Empire—Ottoman Turkish Empire—that was making incursions on its southeast border, the volatile Bohemians (Czechs), potent Slavic Poland and the Russian Empire to the East, and on its west border the French, who had been making relentless efforts to undermine the German Empire. When another two formidable foes in the north (Denmark and Sweden) joined in the coordinated operations, the Germans were completely besieged.

During the two World Wars of the twentieth century, Germany was flanked by the Soviet Union (Russia) in the east and Britain, France (and the U.S., which got involved in the latter phase of the two World Wars) in the west. However, the Germans and Austrians were still able to fight their way out northward and southward. This is exactly the strategy that Germany had mapped out on the eve of the first World War. As of today, the influence of the "Three-B Railway" geopolitical strategy can still be felt.

11.3.4 A Review of Germany's Southbound "Three-B Railway" to the Gulf

In comparison with Britain's "Three-C Policy" (Cape town, South Africa—Cairo, Egypt—Calcutta, India), which was nothing more than a pipe dream, Germany's pre-WWI "Three-B railway" was fairly practical. With the end of the Thirty Years War in the seventeenth century, the Holy Roman Empire was split into Germany and Austria, the latter of which triumphed over the Turks in two decade-old sieges and managed to counterattack and expand eastward and southward to the Balkans during the eighteenth and nineteenth centuries when the influence of the Turks started to wane. After establishing itself as a pivotal power in central Europe, Austria became the leader of Europe at the 1815 Vienna Conference, during which Austrian Chancellor Klemens von Metternich tore up the post-Napoleon France under the Treaty of Westphalia and made peace with Britain and Russia.

Britain and Russia, nonetheless, soon embarked on their expansion to the Turkish-ruled Balkan region, which they had long been coveting. In the 1854 Crimean war, Austria betrayed Russia in favor of Turkey, which, in the second half of the nineteenth century, was losing momentum due to the independence movement of small ethnic groups in the Christian and Orthodox Balkan region. In the meantime, the Austrian-Hungary Empire was locked in a standoff with Russia while the British advanced eastward across the Mediterranean and approached Turkey's doorway by lending support to Greece's independence. When the first Olympic Games was held in Franco-British-backed Greece in 1896, Athens was totally aware of the clash between Vienna and London. Twenty years later, the conflict between Russia and the Austro-Hungarian Empire finally ignited the First World War.

Among the multitude of factors behind the debacle of Germany and Austria were the two flaws in the German "Three-B Railroad Strategy". First, the project wasn't launched in time. The first half of the section from Berlin to Istanbul was not ready for operation until 1868, and the "Baghdad Railroad", which extended to Asia via the Bosporus Strait, was not completed until the end of the First World War. The British geopolitical strategy, in contrast, was more ingenious. The Suez Canal project was finished as early as 1869.

Second, the "Three-B Railroad Strategy" coincided with the European powers' shift of strategic focus from "terrestrial power" to "sea power". Despite the fact that the "Three-B Railroad" allowed Germany to access the North Sea via an extension from Berlin to Hamburg before it could wield its sea power in North Africa and West Africa, the strategy was still "terrestrial" in nature. Further to the disadvantage of the Germans, this circumventing route was inferior to the British route that their Norman ancestors had taken in the tenth century. The British first crossed the Strait of Gibraltar, captured Egypt during the era of Napoleon and laid a solid foundation for the long-term success of its Mediterranean strategy. Then the British pushed northward to Greece and worked on the Suez canal—the completion of which would later allow Britain to connect its interests in the Mediterranean and the Indian Ocean, thereby constituting a direct threat to the Turkish-ruled Arab Peninsula. At the war's end, with the British capture of Baghdad in 1917 and the fall of Istanbul to the British-led joint forces, two of the Three-B fell under British dominion.

By Iraq's independence in 1921, Baghdad and Kuwait, the latter of which had signed a secret treaty of affiliation with Britain in 1895, remained under British control. In the hope of luring Russia into a coordinated attack on Turkey's flank, Britain had promised that Russia could acquire Istanbul after the war. The Russian Revolution, however, prompted Germany and Austria into an early negotiation of peace with Turkey and the Soviet Russia out of its alliance with Britain and France. Shortly after the Revolution, Lenin negotiated peace with Germany, which made it unthinkable for the British to cede its control over the Byzantine area to the Russians. While Turkey was knee-deep in trouble, Greece invaded Minor Asia but was soon defeated by Mustafa Kemal Atatürk—father of the Turkish reform movement. Greece's debacle allowed Turkey to make the Treaty of Lausanne with Britain and France on an equal footing and keep Istanbul under the jurisdiction of the new Turkey, though it had to

give up all Arab territories. Thanks to its retention of Istanbul, Turkey's application for EU membership was geopolitically justified.

Between the two Thirty Years Wars, Germany and Austria reaped an unexpected harvest due to historic geopolitical changes. In the terrestrial and maritime imperialist powers' history of aggression on weak countries and nations, Germany merely managed to compete with Britain and France on the African continent for a brief period of 30 years from the sixteenth century onward. Compared with maritime empires in West Europe, the terrestrial power of Russia and the United States, which were capable of both maritime and terrestrial prowess, Germany's feat was negligible. After the conclusion of the First World War, in spite of the sweeping national self-determination movement, the Czechs, of all nations previously governed by Austria-Hungary, didn't demonstrate a strong will to be a state in its own right. Slovenians and Croatians, under the intimidation of France and Britain, joined hands with religiously-opposing Orthodox Serbians in the establishment of Yugoslavia, only to split again after a 70 year marriage and involve themselves in the bitter conflicts of Bosnia-Herzegovina and Kosovo.

After the Second World War, Germany was separated for over four decades. While the Soviet Union, by granting limited sovereignty to members of the Warsaw Pact Organization, maintained the sphere of influence of the multi-ethnic Russian empire and East Europe, the United States set up the NATO on the basis of the Marshal Plan, instituted free capitalist economy in West Europe and exercised control over the area. The bi-polar confrontation stemmed from the Yalta system divided Europe and suppressed Germany. With the dismantlement of the Warsaw Pact Organization in 1990 and unification of Germany, however, Europe saw signs of unification. Prior to this event, West Germany established the European Coal and Steel Community with six other European countries, which developed into the European Common Market in 1957. After two expansions in 1970 and 1980 and the conclusion of the Maastricht Treaty in 1991, the year 1993 witnessed the foundation of the European Union to be followed by the circulation of the Euro in 2000.

11.3.5 Is the EU Equal to the NATO?

When the Warsaw Pact Organization fell apart in 1990, its counterpart, the NATO, was supposed to follow in its footstep and dissolve. However, the U.S. and Britain's insistence on Germany's staying in the Organization, which was the precondition of U.S.–Britain consent to German reunification, somehow expanded NATO eastward. On top of that, NATO's position was strengthened in the post-Cold War era with the 1991 Gulf War jointly led by the United States and Britain. Germany, by sharing the expenditures of the NATO crusade, in effect acknowledged its acceptance of its role under the NATO framework for the time being.

When Britain handed over global maritime hegemony to the United States and withdrew from its former colonies, it left a colossal problem in the Middle East, namely, the Palestinian-Israeli conflict.

At the end of the First World War, the British troops were committed to crashing down on the Jewish Zionist movement. During the British retreat from colonies after the Second World War, Britain took a U turn in its policy and supported the establishment of the State of Israel by joining hands with the U.S. in its orchestration of the UN resolution which would stipulate the "separate rule" of Israelis and Palestinians, and which, by granting far more territories to the badly outnumbered Jews, would shrink the territory of the Palestinians. Thanks to its existence at the heart of the Middle East and its vibrant vitality, Israel has become an indispensable force that Britain and the United States can leverage to maintain their control over the Middle East oil.

The eastward expansion of NATO was intended to contain Germany. However, Berlin capitalized on the opportunity and lent support to the independence of Slovenia and Croatia from the Federal Republic of Yugoslavia in the name of NATO. The United States and Britain had no options but adopting the German policy of intervening the Bosnia–Herzegovina civil war with NATO troops and keeping a blind eye to the Germany–Austria-backed ethnic cleansing in Bosnia–Herzegovina by Croatians. The German intervention revived dormant Balkan conflicts, which flared on until the bombardment of the Federal Republic of Yugoslavia by 18 NATO member countries in 1999 (Greece was not involved in the NATO operation). Later on Milosevic was extradited to the Hague for trials at the International War Crimes Tribunal and the EU, with the German economy in its back, exercised control of the Federal Republic of Yugoslavia. Twelve days prior to the air raid, the Czech Republic, Poland and Hungary, countries historically close to German, were admitted to the NATO. In another development, pro-Germany Slovenia, Slovakia and the three Baltic states were included in the member list of NATO as a result of the second wave of NATO expansion. The eastward expansion of NATO and the expansion of the EU tend to overlap, but it is clearly discernable that the number of German vassal states is on the rise.

With the ascension of Germany in terms of influence and stature in the NATO and EU, the fight between the U.S. and EU for military leadership in Europe is gradually intensified (France had withdrawn its NATO membership in 1966 and the NATO headquarters was relocated to Brussels, Belgium). One evidence of the tendency is the creation of the Europe Fast Response Unit in 2002, which was meant to counteract US military forces. The declared mission area of the Unit, which extends beyond Europe to the Middle East and Congo in West Africa, coincides with what Germany had attempted to seize in 1910.

Another issue of contention with regard to the eastward expansion of the NATO is the membership of Turkey. The country's application to join the NATO has been shelved repeatedly. The reasons partly lay in Turkey's crackdown on the 10 million Kurds on its territory, who account for roughly 2/5 of its total population, and partly in the opposition of Greece—a foe against Turkey's EU membership—due to the issue of Cyprus, whose population was of either Greece or Turkish origin. In its effort to join the EU, Turkey has invoked the fact that Istanbul, the second B of the "Three-B railway strategy" some 90 years ago, is a transportation hub of Europe.

For over 50 years, a legion of Turkish workers (around two million) have been working in Germany, which not only represents a continuation of the spirit of German-Turkey cooperation that occurred 80 years earlier, but also constitutes a key factor of Germany's industrial supremacy in the world.

11.3.6 What is the Strategic Potential of Baghdad?

One objective the U.S. had hoped to attain through the Gulf War was to prevent Germany from implementing its geopolitical strategy to be a terrestrial power through peaceful means. In the 1991 Gulf War, Mr. Bush Sr. purposefully left the Saddam regime intact so as not to incite independence of the Kurds in northern Iraq, which, with concerted acts of the Kurdish population in Turkey, may lead to the establishment of a new pro-Germany state. During the Iraq War, Mr. Bush Jr.'s insistence on attacking Iraq via Turkey was also intended to help with Turkey's crackdown on the Kurds and to alienate the relations between the EU and Turkey before eventually capturing the key strategic point of Baghdad.

The ultimate goal of the EU and NATO eastward expansion is to assimilate Russia into the Western bloc (Russia in effect has been a quasi-member of the NATO since May, 2002), which is a perfect geopolitical scheme in the wake of Germany's defeat in the Second World War. Through the European common market and the European Union, Germany has managed to reconcile with its millennium-old foe France, join hands with France to alienate Britain, go against the U.S. and push forward the unification of Europe. After the collapse of the Soviet Union at the end of the Cold War, Germany made a generous gesture to soften the nearly 200-year-old hard feelings between the two countries with its provision of massive loans to its bitter enemy. As the biggest creditor of Russia, Germany will be able to pull itself out of the disadvantageous geopolitical condition of being flanked by formidable foes since the two Thirty Years Wars starting in 1618. In addition, Germany will be the leader of Central European and pro-Germany states in geopolitical terms and assume a leading role in EU and NATO's continuation of the historical mission of "eastward expansion". On top of this, Germany will be able to revive the traditional "Three-B" strategic route and progress southward to the oil-rich Middle East. The United States, with a good perception of the German intent, decided to bypass UN resolutions and make incursions into Iraq as a countermeasure to curb German influence in the Middle East.

During the Cold War, the Soviet Union, as the world's biggest oil producer, has been providing oil at 1/3 of the international market price to the Warsaw Pact member countries until its economic collapse for a variety of reasons. The possession or control of oil alone, therefore, does not necessarily guarantee prosperity. A key reason why the U.S. seeks to control the international oil market is that oil prices have long been pegged to the American dollar. In order to maintain its hegemony in the financial world, the U.S. has no option but to stabilize the value of the U.S. dollar. Thanks to the powerful German economy, Europe was able to make an epoch-making

move that would mark a breakthrough in polity and financial institutions—creating the single European currency of Euro by accepting part of the sovereignty ceded by individual European central banks. A "side effect" of the circulation of Euro, nonetheless, is that this potent international currency would pose a direct challenge to the hegemony of the U.S. dollar. The year 1999 witnessed the trial issue of the Euro and its joint circulation with the member states' respective currency. Britain, however, withheld from joining the three-year trial phase and declared its plan to embrace the Euro project once the trial is over. When the Euro was officially launched in 2002, Britain still refused to give up the Pound. The U.S. "preemptive attack on Iraq" and its "Baghdad scheme", in retrospect, were partially intended to hold off Britain from joining the Euro zone and to importune Britain's assistance to its global military hegemony. Once the British Pound joins the Euro zone, the U.S. dollar will suffer the double blow of losing an ally and meeting an additional foe.

In the "Baghdad Scheme", the strife between the U.S., Britain and Germany for hegemony, military action, arms sale profits and their fight for oil are merely secondary factors. What lies deeply beneath is the competition between civilizations of different political and economic institutions within the framework of the complex Euro–Asian geopolitics. Thirty years before the NATO bombardment of Yugoslavia in 1999, which shook the conception of "sovereign state" established by the Treaty of Westphalia, West Germany, which was deprived of its full sovereignty, had been working on plans to establish a new form of "super-sovereign" political and economic entity like EU. The EU plan then represented the thoughtful German scheme of rejuvenating under the condition of "limited sovereignty" and constituted a substantial challenge to U.S. hegemony in the twenty-first century. "Super sovereign state" is expected to be a major force to counter U.S. hegemony.

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